

A
TREATISE
OF THE TRUE
NATURE AND
DEFINITION
of justifying faith;

TOGETHER WITH A DEFENCE
of the same, against the Answer of
N. Baxter.

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AVGVST. DE SPIR. ET LIT. CAP. 30.

*Indicit, non concupisces; Fides dicit, Sana animam meam, quo-
iam peccavi tibi; Gratia dicit, Ecce sanus factus es, jam noli
timere, ne quid tibi deterius contingat; Sanitas dicit, Do-
minus Deus meus, clamavi ad te & sanasti me; Liberum arbi-
trium dicit, voluntarie sacrificabo tibi; Dilectio justitie dicit,
attraverunt mihi iniusti delectationes, sed non sicut Lex tua
Domine.*

Law saith, thou shalt not covet; Faith saith, heale my soule,
for I haue sinned against thee; Grace saith, lo thou art made
whole, sin no more least a worse thing befall thee: Health
saith, O Lord my God, I haue cried vnto thee and thou hast
healed mee; Free-will saith, I will freely sacrifice vnto thee;
Love of iustice saith, the wicked haue shewed mee delights,
but not according to thy law O Lord.

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TO THE READER.

I is now somewhat upward of two yeares, since passing through the City of Bristol towards the Vniuersity of Cambridge, I was by the importunity of sundry Cittizens, my very good friends, arrested there certaine daies. For no sooner was I there arrived, but presently they repaired vnto me, and like so many Iacobs began to wrestle with me, protesting they would not let me goe unlesse I first promised to blesse them, and to bestow some spirituall gift among them. It was no small Ioy vnto mee to see the Kingdome of Heaven suffer such violence, and the people of God (like so many thirsty Harts, braying for the rivers of waters,) & pining after the liuing God. Wherefore I could not but with Iacobs Angel giue them leave to preuaile, & yeeld so farre vnto their earnest request, that being angariated to goe but one mile, I was notwithstanding content to goe with them more then twaine, preaching (before my departure thence) diuers sermons vnto them.

One time among the rest I chose for my Theme that of St Paul to the Ephesians, Aboue all take the shield of Faith whereby ye may quench all the fiery darts of that wicked One. Wherein because Iustifying Faith seemed to be commended as the principallest peece of the Christians Panoylie, & of surest prooffe against all the assaults & temptations

This must be referred to the time whē the Author writ it.

Gen. 32.24.
26.
Rom. 1.11.
Mat. 11.12.

Psal. 42.1.

Gen. 32.28.
Mat. 5.41.

Ephes. 6.16.

To the Reader.

tions of Satan, I held it necessary with all diligence to enquire what might be the true nature and definition thereof, and at length I resolved that the Act thereof was not Assurance but Affiance, the Subiect not the vnderstanding, but the will; and the Obiect not present grace and future glory, but the person of the Mediator. So that I defined it, not as vulgarly it is conceined, An assurance that we are already justified and shall be saued; but thus, An affiance vpon Christ the Mediator for justification and consequently Saluation. The occasiō mouing me to intreat of this argument was this, A certaine graue and godly Matrone of that City hauing beene a long time sore afflicted with sicknesse both in mind and body, I went vpon emreaty with other friends to visit her; and after mutuall salutation, Sister quoth I vnto her, were I Physitian for the body, I would aduise you the best I could for the health thereof: but it is not my element, and therefore I may not without great rashnesse put my selfe in-
ta it: neuerthelesse if you shall please to discouer vnto me the wound of your spirit, happily I may apply such a salu-
thereunto, as by the blessing of God may close it up, or at least giue some refocilation and ease vnto the anguish there-
of. My wound then, quoth she, in a word is this: I want faith;
And what may be the ground, quoth I, of this perswasion?
Because, quoth she, I am not assured that I am iustified and shall be saued: A weak ground, quoth I, seeing a man may haue Faith that wanteth such Assurance; how may that be, quoth she? for as hitherto I haue beene taught, Faith is no other then Assurance: then haue you beene taught amisse, quoth I: and if this be all the scruple that troubleth you, I hope ere we part to finish the cure. Thereupon I began freely to declare what I conceined of the true nature of iustifying Faith, and proued vnto her by sundrie remonstrances that
it was

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it was not Assurance but Affiance, and with so good successe, that both she and all that were present rested there-with much comforted and contented. Only they prayed me both for their owne confirmation, and the farther information of others, that I would be pleased to speak of it againe in a more publike audience: whereunto (seeing no reason to dissuade me) I readily condescended, and on the text aforesaid handled the matter somewhat largely.

This Sermon at least so farre as concernes the Definition of Faith was by one Mr Baxter then preacher of that City greatly distasted and disliked: in so much as by message he threatened me with open confutation thereof in the Pulpit, unless I gave him the speedier & better satisfaction; which threatening though I little feared, knowing I had built nor hay nor stubble vpon the foundation, but such doctrines as were well able to endure the triall of the fire: yet because the apostle chargeth to be ready alwayes to giue answer to every man that asketh a reason of the Hope that is in vs, I was ift soones willing the best I could to satisfie him. Being therefore by the mediation of some friends brought to a parlie with him, I prayed him to remember that whatsoener I sayd in that Sermon was not barely affirmed but soundly proved, and therefore he might not in reason demaund satisfaction of me untill himselfe had satisfied my reasons: which if he should substantially doe, I would ease him of his Pulpit-confutation, and the same tongue that brooked the error, should in the same place againe reuoke it. Then began I to presse him with this argument, If faith be Assurance, then God commanding a Reprobate to beleue, commands him also to be assured, which is absurd: whereunto all his answer was, who art thou that disputest with God? I replied, that I neither disputed with God nor controled

1 Cor. 3. 12.

13.

1 Pet. 3. 15.

Rom. 9. 20.

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trolled his actions : but only denyed that God commands a Reprobate to be assured, for so he should command that to be beleueed for true, which nor is nor euer shall be true. Again I argued thus, If Faith be Assurance, then whosoever wanteth Assurance wanteth Faith, which to a distressed soule is most vncomfortable. To this he answered that desire of Assurance is in the acceptation of God as Assurance it selfe. I replied, that M^r Perkins being urged with the same Obiection answered in the same manner, but unsufficiently : for if actuall Faith be necessary to iustification, then is actuall Assurance also necessary if Faith be assurance : Here M^r Baxter would needs take occasion to expostulate, why I should presume to define otherwise then M^r Perkins, and so many worthy Divines had done before mee. Wherevnto I answered roundly and plainely, Socrates is deare, and Plato is deare, but truth is farre dearer: and therefore prayed him that leauing to oppose authority vnto reason, and sounding names vnto sound proofes, hee would returne againe within the lists, and either satisfie what I had said, or giue mee leaue to proceed to the rest of my arguments; But for this he craved, as then, to bee excused, pretending vrgent and instant businesse, yet offering to haue our conference adiourned vnto some other day : I told him that the time of absence (limited me from the Colledge, whereof I was then Fellow) was almost at an end, so that vnlesse I would hazard my place I might make no longer stay there: neuerthelesse if he pleased I would before my departure giue him my minde in writing, and attend his answer also in writing at his better leisure : To this hee presently condescended, holding it the fittest course, and promising (if I held my word with him) within one Month to returne me his full answer. I assured him that for my
part

Arist. Eth.
l. 1. c. 5.

To the Reader.

part I would not faile him : and thereupon embracing one the other, and giuing hand that wee would proceed as wee had begun with all peace and loue, we brake off talke at that time and departed. The second day after, according to promise, I sent him the Treatise following, Of the true nature & definition of iustifying Faith, comprizing therein with some addition what soeuer touching the matter in question I had more briefly deliuered in the Pulpit : and the next morning taking leaue of my friends, & commending them to the grace of God in Christ I set forward for Cambridge.

The moneth being expired I looked out for my answer: for I could not thinke he would proue a bad pay-master, and breake day with me : But a moneth and a moneth and many other moneths followed after their predecessor, and all the while not a word from my Antagonist : which though in some Creditors it would haue bred suspicion, yet was I content to lay hold on the better handle, and to set the best construction I could vpon his ouerlong silence, interpreting it as Cicero did his friend Varros forbearance, rather Diligence then Slacknes. For as Zeuxis was the longer in drawing his Pictures, because as he said vnto Agatharchus, he painted vnto Eternity : so Mr Baxter perhaps might the more slowly come of with his answer, that in the meane season he might make it the more exact and accurate, it being seldome seene that the same thing is both hastily and exquisitely done. But while I was thus ingenuously censuring his silence, and resolving yet further to forbear him, remembering that of Cato, Soone enough if well enough : I receiued certaine aduertisement that he had erewhile broken silence, and dispersed among his friends a most bitter and contumelious Inuective against me ; contrary both to his promise that he would proceed with all peace and charity;
and

Epist. Fam.
l. 9. ep. 8.

To the Reader.

and the reputation of learning he so much affects, not daring to send me a Copy thereof. Loth I was seeing I have not the rule of other mens pens, that others should haue the command of my affections: yet being so urgently & vnschollerly dealt withall, the next time I passed through the City I could not but with some indignation challenge him for it to his face: At which time how he faltered and staggered in his tale, now confidently affirming he had by a friend conueyed his answer vnto me, & by & by being contested by the party, shamefully retracting it. Pretending for excuse the losse of my paper, I appeale to them who then both saw and heard it. But this I say, that as his inconstancy and distraction bewrayed little friendship betwixt his heart & tongue, & argued a selfe-guiltines of a poore and sorry Reply: so the pretended losse of my paper was but a silly shift to delay me for the present, and as the event shewes a miserable tergiverſation. For hauing a fresh offered within one moneth to send me an answer, and thereupon engaged both his credit and schollership if he were supplied with another copy: although the next day I left one for him vnder my hand, and now not one onely but twelue manthes are since fully finished and expired, yet hath he hitherto beene to me ward as silent as midnight: to me ward I say, for otherwise the libell still passed vnder hand, and at enery meeting made his disciples good glee. Whereby it plainly appeareth, his meaning neuer was by an honest and christian entercourse of writing to sift out the truth: but onely by secret pamphletting to disparage me among his followers, that so himselfe might rise the higher, in the ballance of their estimation. For had he sincerely and vnfainedly purposed the maintenance of Gods truth, and the reformation of my erronious iudgment, would he thus uncharitably haue played his prizes in the dark, and to
mich.

To the Reader.

wisely haue gone about to steale an opinion of victory?
or would he not rather as became a right Champion of truth
boldly haue confronted his aduersary in the field, yea though
hee had beene armed with no better weapon then a sillie
sling, as long as he came (for so he pretends) in the name
of the Lord of Hosts? But the truth is, perceiuing himselfe
so farre advanced into the battell that now without shame
and confusion hee might not retreat, hee held it the safest
course by writing something to make the world beleene hee
had duly performed with mee, and yet by limiting it vnto
the hands of a few of his trustiest friends to deprive mee of
all possibility of answering for my selfe, resting assured that
my silence would be taken to proceed rather of weaknes and
insufficiencie in me, then any necessitie by his cunning en-
forced vpon mee. A new kinde of policie, or of malice ra-
ther as Hierome saith vnto Ruffin, to accuse of what you
feare to discouer, and to write what you would haue
concealed. And so warie and heedfull hath he been herein,
that with all the diligence and endeauour I could vse, I
could not for the space of full two twelue moneths be seized
of his Answer.

Contra Ruf-
fin. ad Pam-
& Marcell. l.
i. c. i.

But at length the night-raven fell into the snare, and by
the watchfulnesse of my good friends in Bristow I obtained
such a Copie thereof as with all his shifts and excuses hee
cannot possibly disclaime, being indeed subscribed with his
owne hand. Perhaps you may think it found me when I first
receaued it, strongly forestalled and possessed with preiudice:
and indeed his base and unworthie dealing deserved no o-
ther. For how could I entertaine any indifferent conceit of
that whereof the authors selfe seemed to bee ashamed? Ne-
verthelesse before I began to peruse it, so farre prevailed I
ouer my affections, that I thoroughly cleered them of all par-
tialitie

To the Reader.

tialitie and presumption, yea and grew so rigorous & unequal against my selfe, that I was content to suppose I might be in error, and he happily the Physitian to cure the disease of my iudgement, resolving if I might plainly be convinced to take vnto me Christian severity and recant the same. For if I may not hope in this life to aspire to the highest degree of wisdom, yet would I willingly rise to some degree of modesty: that if I may not in all things say that which is not to be repented of, yet I may at least repent me of what I have said amisse.

In this temper and disposition I tooke the booke, and casting mine eye vpon the front thereof, there I found it thus inscribed. The answer of Nath. Baxter Bachelor in Divinitie and Warden of new Colledge in Yoghul to the arguments of Mr Io. Downe Bachelor in Divinitie in a controversie of justifying Faith, preached by the said Mr Downe in Bristoll. Then underneath, the Question thus stated M. Downe; Iustifying Faith is not assurance, perswasion, or firme knowledge of a mans salviō in Christ Iesus. M. Baxter; Iustifying Faith is an assurance and knowledge of our salvation in Christ Iesu. And lastly under that againe this passage of Calvin vouched, The Faith of the Gospell is properly called a knowledge of the grace of God: because no man ever tasted of the Gospell but he which knew himselfe reconciled vnto God, and apprehended his salvation offered to him in Christ. In the inscription, though it please him in such sort to stile himselfe, I thinke to make the reader beleue that I had met with my peer at least; and if I were a Bitheus, he were no lesse then a Bacchius: yet could he not without great arrogance challenge those titles to himselfe, hauing never taken such degree in either of the Universities, and being no more Warden

In ad Coloss.
c. 1. ro. 6.

Horat. lib. 1.
Sat. 7.

To the Reader.

Warden of Yoghul then was Captaine Stukelie Marques
of Ireland, or Robert Venantius in the Councel of Trent
Archbishop of Armach. As touching the Question that al-
so is very defectively and imperfectly propounded: for nei-
ther doe I maintaine negatively alone that Faith is not As-
surance, but affirmatively also that it is Affiance: neither
doth he only affirme contradictorily unto me that it is As-
surance, but further granteth in his Answer that it inclu-
deth also my Affiance. And as for the passage of Calvin, to
what en it is here prefixed vnlesse it be to preiudicate mee
with the greatnesse of his authoritie, I knowe not. But as hee
would hold it vnreasonable if another should vrge him
therewith in the question of Ecclesiasticall Policie & con-
formitie, because himselfe is of another minde: so neither
hath he any reason to presse the same vpon me in this contro-
versie wherein I professe my selfe (but with all modestie) to
differ from him. These flashings, as it were, and inflammati-
ons thus appearing in the very face of his booke, made mee I
confesse, somewhat stagger in my former resolution, and to
doubt lest they might be symptomes of an vnsonnd and dis-
tempered bodie. Neverthelessse I was not so driven from my
station but that I easily recovered the same againe. For fea-
ring lest as the Physiognomer was foully deceiued, iudging
of Socrates only by his outward Physnomie and connte-
nance, so I also might be as much mistaken if by the front a-
lone I should make an estimate of the whole Answer: I was
soone perswaded, yet further to suspend my verdict untill I
had taken a full and thorow suruay thereof: Which when I
had once done, then indeed began I to be greatly abashed, and
utterly to condemne my selfe of foolish lightnesse and cre-
dulity, that could hope so suddenly to gather Grapes of
Thornes; or reape other then tares in the field of the envi-

Genil. exam.
Conc. Trid.
Sess. 1.

Mat. 7. 16.

To the Reader.

ous man. For whereas touching the manner I looked hee should haue followed the Apostles counsell, who adviseth to instruct with meeknesse those that are contrary minded, 2 Tim. 2. 25. if God at any time will giue them repentance to acknowledge the truth: he as if he had to deale, not with a brother erring of infirmity, but some obstinate Heretike condemned of his owne conscience, inflames his affections against me in as high a degree as was Nabucodonosors furnace, seven times hotter then Christian charity could haue made them. Tit. 3. 11. And whereas touching the matter I expected that hee who stood so much vpon tearmes of schollership, should vse nothing else but Syllogismes and necessary Demonstrations, that by pure vertue and fine force he might captiue my reason vnto the obedience of Faith: he rather like an idle declaimer, trusting more to the noise and multitude of his words then the strength and pregnancy of his reasons, traueseth aloofe in vnecessary and impertinent discourses, and puffs vpon his empty Answer with the breath of many frivolous & vainely affected phrases, gaining perhaps thereby applause of the vulgar and simple, but from the graue and learned no better entertainment then the shepheards whistle. In a word, as the Troglodytes (of whom Pliny reports) venture upon the maine Ocean, without either rudder or oare or sayle, hauing in their boats nothing but man and boldnesse: even so my adversary hazardeth himselfe vpon this deepe question, and taketh vpon him the Confutation of my Treatise, vsing therein nor naturall reason, nor humanity, nor diuinitie, but only impudent facing, and desperate asseveration.

The consideration of all which halfe perswaded me at the first not to vouchsafe it any Replication at all, but without farther ceremony to commit it to the mercy of the Most

To the Reader.

in the Gracer. For how could I reply vnto it, but either I
must grace it by making it seeme worthy to be confuted, or
disgrace my selfe by confuting so vnworthy a toy? And what
should I reioine vnto it? That which is serious and of im-
portance? I could not, because he giues me no occasion: Re-
proch for reproch, and slander for slander? I might not, be-
cause it is vnchristian: and to answer a foole according to
his folly were to proue like vnto him, as Salomon saith. Prou. 26. 4.
Howbeit vpon riper aduise and deliberation I held it for
sundry causes if not necessary yet very expedient and fit-
ting to shape him an answer. And first in respect of him, if
it may be to expresse his audaciousnes, and to let him see
that they oftentimes leap too short, who thinke to make an-
others impeachment arise for their owne reputation. For
if a foole be not answered according to his folly, he will Prou. 26. 5.
saith Salomon, waxe wise in his owne conceit. Then se-
condly in regard of my owne selfe, and the credit of my Mi-
nistry, to wipe away the slanderous aspersions and imputa-
tions of I know not what strange opinions and dangerous
intentions wrongfullie if not maliciously charged vpon me:
lest if I dissemble them I bee thought to confesse them, or to
approve them if I refell them not. Thirdly and lastly in re-
gard of others, and among the rest those my good friends
especially who occasioned the preaching of this doctrine,
partly to preserue from reciduation such as by the comfor-
tablenesse thereof were recovered out of great distresse, and
partly to preuent others from falling into the like perplexi-
tie. Although therefore I denie not but that good houres
bestowed vpon so bad a subiect might haue bene more pro-
fitably employed, especially considering that by the violent
struggling thereof against the rocke of truth, it hath whol-
tie turned it selfe into froth, and hath not so much as a drop

To the Reader.

of cleere reason in it: yet notwithstanding for the reasons aforesaid, and that it may perfectly appeare how steadfast and unmoued the rocke stands, and how little the stormes and tempests raised against it haue preuailed vpon it, I haue thought good to skim away the fume of Sophistrie wrought about it, and to discouer the very ground whereon it is settled. Which when I shall haue done, I doubt not, howsoeuer my aduersary with his tong-valiantnes and swelling words may haue made vnexperienced folke belieue that with the breath of his mouth hee is able to driue whole armies of arguments before him: yet I shall approue euen to the iudgement of preiudice it selfe that whatsoeuer in this windie & wordie Pamphlet he hath vented against me is vainer then vanitie it selfe.

And thus, Christian Reader, haue I at length fully acquainted thee with the whole story both of the originall and progresse of this controuersie. Now it remaineth ere thou passe thy censure and sentence thereupon, that thou be pleased to bestow a little paines in perusing our aduersary writings; and what thou findest in them (said or gainesaid) diligently to examine, not by the deceitfull ballance of priuate opinion, but by the publicke beame of the Sanctuarie, euen the Scriptures of God. For mans liker is mingled with drosse, and his wine is tempered with water, neither hath he receiued such a measure of the Spirit as to know all things, or to be exempted from possibility of erring: but God is light and in him is no darknesse, and truth is vnto him so necessary and essentiall as it is impossible hee should either deceiue or be deceiued, it implying contradiction with his nature. And therefore the priuilege of infallibility belonging vnto him alone, to him alone belongeth also the prerogative of supreme iudicature: so that whatsoeuer he

Esa. 1. 22.

1 Ioh. 1. 5.

To the Reader.

be faith, is simply and absolutely to bee believed, whereas the sayings of men are by his word to be tried and determined. This I say not to impeach the credit or estimation of any, only I would reserve vnto God the Soueraigne authority due vnto him: Which if any presume to arrogate or claime vnto himselfe (as indeede the Bishop of Rome doth vnto his chaire, as if it were made of Irish timber, and might not endure a spider to hang his web thereon) hee is undoubtedly possessed with the Spirit of Antichristian pride, and like another Lucifer asurpeth vpon the throne of God. But they that are led by the Spirit of Christ, and haue bene reputed the worthiest instruments and ornaments in the Church, acknowledging holy Writ to be the Standard of truth, and the only vnmoued Principle into which all Questions of Faith are finally to bee resolved, holdly exact the writings of other men thereunto, and meekely submit their owne to be censured thereby. Let one S. Augustin speake for all. The disputations of men, saith he, how Catholicke or laudable soeuer, we ought not to esteeme as Canonickall Scripture, as if it were not lawfull (sauing the honor due vnto them) to disallow or reiect any thing in their writings, if happily wee find ought in them swarming from truth. Such am I in the writings of other men, and so would I haue others to vnderstand in mee. Now therefore, to draw to a conclusion, seeing to thy upright censure and arbitrement I referre my selfe, and the rule by which thou art to proceed if thou wilt pronounce righteously, is as we haue shewed, not the opinion of man, but the oracle of God: I must entreate thee that laying aside all respect of persons thou suffer not thy selfe to bee swayed either with the multitude or greatnes of those that are contrary minded, but conferring cause with cause, and counterpoising

Epist. 111. ad
Fortunatian.

To the Reader.

Ag. 25. 9.

V. 10. 11.

V. 12.

De Prædest.
to Mon. l. 1.

Eph. 4. 13.

terposing reason against reason, thou giue thy iudgement
of them as the weight of Diuine euidence shall incline thee.
For otherwise, if like a partiall Feltus, willing to doe the
Iewes a pleasure, thou demand of me, Whither I will goe
vp to Ierusalem and there bee iudged of these things be-
fore thee: I must roundly and peremptorily answer thee
with S. Paul, I stand at Cæsars barre where I ought to
be iudged, to the Iewes I haue done no wrong, neither
may any man deliuer me vnto them, I appeale vnto Cæ-
sar: But if with the same Feltus better aduised by his Coun-
sell, thou say vnto me as hee did vnto Paul, Hast thou ap-
pealed vnto Cæsar? Vnto Cæsar shalt thou goe: then
looke what definitiue sentence soeuer thou shalt giue accor-
ding to Cæsars law, I mean the sacred Scriptures, I shall
as becommeth a subiect of the Kingdome humbly submit
my selfe vnto it, and without further prouocation or ap-
peale quietly and peaceably rest in it. In the meane season
I conclude with that holy and deuout prayer of Fulgentius,
beseeching the God of all truth, that by his preuenting
and pursuing mercy whatsoeuer truths we know which
sauiingly are to bee knowne he would teach vs, in those
which already we know to be true hee would keepe vs,
wherein as men we faile and are deceiued he would cor-
rect vs, in what truths we doubt of hee would confirme
vs, and from false and pernicious errors he would deli-
uer vs: that so at length wee may all meet, as the Apostle
speaketh, in the vnity of Faith and knowledge of the Son
of God vnto a perfect man, euen to the measure of the
age of the fulnesse of Christ. Amen.



A
TREATISE
OF THE TRUE
NATURE AND
DEFINITION
of justifying faith;

IF it be true which *Tertullian* sayth,
that euen in the very smallest mat-
ters regard is to bee had of Truth:
surely in those weighty & profound
mysteries of Religion wherein er-
rour doth so much hazard soule and
saluation, nothing ought more care-
fully to be respected then the search
and finding out of Truth. For as the same Father sayth,
*Although Philosophers Player-like affect the truth as be-
ing ambitious of glory, yet Christians studiously follow it,*

*Apol. aduer.
Gen. c. 46.*

as being carefull of their Salvation. Now among the many excellent and heavenly graces, wherewith the Spirit of God beautifieth and enricheth the hearts of his Elect, there is no one of more either necessary vnto saluation, or importance for comfort and consolation, then that of *Iustifying Faith*. For as by the first Act of this faith, our *Iustification* before God, our peace with God, our incorporation into the mysticall body of Christ Iesus, our conuersion vnto God are first wrought and effected: so by the consequent continued Acts of the same Faith, are wee (being fallen) dayly renewed, and from both totall and finall falling away safely preserved and maintained. This (considered me-thinkes) no time can be better employed, nor no paines more profitably taken, then in the quest and enquiry of the true nature and definition of *Iustifying Faith*. And although, I cannot deny but hee may haue faith who cannot like a Logician define it, and may haue the benefit of Iustification, by it, who cannot distinguish the nature of it: yet this withall I boldly auerre, that the ignorance hereof, or a confused and indistinct apprehension of it, disableth vs both from giuing and taking direct and euident comfort from it, whereas a cleare and distinct knowledge thereof is able to satisfie and replenish with comfort any distressed or afflicted conscience. For this cause haue I undertaken (so briefly and perspicuously as I can) to set downe my opinion of the definition of Faith, perswading my selfe I doe not, endeavouring at leastwise not to swarue from the wholesome doctrine of Christ and Gods word. From the writings and doctrine of most learned and worthy Diuines peraduenture it doth, and indeed it doth vary: to whom although as farre ~~from~~ inferior

inferior I owe all respect & reuerence, yet being Gods freeman I cannot endure to bee mans bond-man and sweare to all they say. One *Paphnutius* sometime in the matter of Priests marriage preuailed against a whole Socrat. l. 1. c. 8. Counsell of most learned and godly Bishops: and young *Elib* may speake more oportunely & pertinently then they that are much his Ancients. Therefore as *Nisus* sayth in Virgill, *Neq; hac nostris spectentur ab annis*, looke Æneid. l. 9. no how greene or how gray his head be that speaketh, but let the touch of truth try all, and what by it shall appeare to be base and counterfeit, refuse and reiect, that which shall be found true and sound, approue and embrace. And that preiudice too strongly possesse thee not, take my protestation, that I neuer haue entertained this opinion rashly and inconsiderately, but vpon mature aduise and deliberation nor broach it vpon a preposterous humour of nouelty or ambition, to build vp mine owne credit & exstimation by the ruine and disparagement of so great Diuines (for this were *Subulâ leonem excipere*, to encounter a Lion with a bodkin, as it is in the Prouerbe) but vpon a sincere affection and desire, to minister solid and sound consolation to despayring and perplexed minds, which (as after shall appeare) vpon this foundation may most firmly be raised. And now trusting what I say shall be weighed in the ballance not of preiudice but vpright iudgement, I leaue to preface any farther and come directly to the purpose.

Because I purpose not to raise my building very high I meane not to lay my foundation very deepe: & therefore neither will I play the Phylologer in shewing the diuers vses and acceptations of the word *fides* or *Fides*. *id est* Faith, or quote *Ciceros Fiat quod dictum est*, or *St.*

Offic. l. i.

Augustinus Fac quod dicis, to doe as a man sayes, for the notation of Faith: neither will I play the Philosopher in discoursing of Physicall or Morall or Ciuill Faith, wherein it were easie to wast much oile and paper: nor lastly will I speake of that Theologicall Faith called Miraculous either in Agent or Patient, which I take to bee none other then a diuine instinct for the working of a Miracle. For albeit they who at the last day shall say *Mat. 7. 22. 23.* *Lord in thy name haue we not cast out Diuels* may seeme to haue trusted in Miraculous Faith for Iustification, and acknowledgement of Christ: yet notwithstanding neuer any controuersie about it hath exercised the Church of God. To deferre your expectations therefore no farther, three Faiths there seeme to be, which lay claime and title to the priuiledge of *iustification*: giue me leaue to distinguish and denominate them according to their Obiects, neither be offended if I handle *uetera uerba*, and giue new termes to old matters.

Iam. 2. 19.

The first is *Fides Historica*, Historicall Faith, which is an Assent of the mind vnto the truth of Gods word, and specially the Gospell. And this Faith whether it be according to the distinction of the Schoolemen, *Acquisita*, gotten by much hearing and experience without *illumination*, or infused and reuealed by the spirit of *illumination*, it hath no interest in the matter of Iustification. For besides that it is absurd that so generall a Knowledge should iustify, *Acquisita* Faith the Diuels haue, according to that of St James, *The Diuels beleeue & tremble*: falsified faith the Reprobates may haue, as *Balaam*, *Judas*, *Magui*. Now the Scripture is plaine that justifying faith is proper and peculiar vnto the Elect, and therefore Historicall faith cannot iustifie.

The

The second is *Fides Promissionum*, Faith of promises, which is a *Perswasion* or *Assurance* that the promises of God made in Christ, to wit *Iustification*, Remission of Sins, Adoption, Regeneration, and finally Election it self, and eternall Salvation doe particularly pertaine to me and are mine. Now this although I deny not but in Scripture it is called faith, and that every Saint of God both may and ought to have this particular perswasion and Assurance, yet this I confidently deny that this perswasion is that which justifies a man before God; and my reasons are these.

1. If this were justifying Faith, then whosoever lives and dyes without this particular Assurance, he cannot be saved; without faith it is impossible to please God. But a man may be saved without it; I instance in those our Brethren of Germany, who hold that faith may finally and totally fall away, and consequently that there can be no certainty of Salvation, whom yet the Church of God calleth and loveth brethren, and it were uncharitable to confute of them otherwise. Therefore, or at leastwise probably Faith is not an Assurance.

2. That which is in time after justifying Faith cannot be that faith. This is undeniable. But this particular knowledge is in time after faith. This I prouve out of Ioh. 5. 13. These things have I written unto you that ye may know that ye have eternal life. Behold Beleueing goes before, and Knowledge comes after: as for that which followeth in the same verse, and that yee may believe, I interpret it of Perseuerance & growth in Faith. Howsoever, beleueing & Knowing are distinguished,

stinguished, and therefore are not one.

3. That which in nature comes after Iustification cannot be Iustifying faith. This appeares because Faith is the Efficient instrumentall cause of Iustification, and euery Efficient by the rule of Logick is in nature before the Effect. But this knowledge or Assurance is in nature after iustificatio. This I proue thus, the truth of a proposition is alwayes in nature before the knowledge of the truth: for Propositions are not therefore true because knowne so, but they are first true and then knowne so. Therefore this Proposition, I know I am iustified spoken by on that is iustified, must needs presuppose the partie before to be iustified. Therefore this knowledge of Iustification in nature following Iustification it cannot be Iustifying faith.

4. In conditionall promises there can be no Assurance of the thing promised before the performance of the condition. V. G. This is a conditionall promise in the couenant of workes, doe this and thou shalt liue, life is promised, but on condition of doing: and therefore vntill we haue performed the condition, we cannot nor may not looke that God should be reciprocall and giue vs life. So in the couenant of grace, iustification is promised; but vpon condition of faith: so sayth the Scripture, beleeue, and thy sinnes shall be forgiven thee. And therefore the condition of beleeuing must first be performed before we can assure our selues our sins are forgiven. If so, then faith going before and Assurance following after, Assurance cannot be iustifying faith.

5 That from whence followeth a blasphemous absurdity cannot be a truth : for from truth nought but truth can be concluded. But from this that faith is an Assurance such an absurdity doth follow. What is that? That God commands a man to know an vntruth, & to assure himselfe of that which neuer shall be. For God being truth cannot command falshood to be taken for truth. Nether tell me here, for who art thou that disputest with God? for this is a ruled case in diuinity, God cannot doe things which imply contradiction, and therefore not make vntruth to be truth, or knowledge error. Now that this absurdity followes from hence thus I demonstrate it. God commands the Reprobate to beleeue: For, for vnbeleefe the world shall bee condemned; but no condemnation but for breach of a commandement: for *αμαρτία ἀνομία* Sinne is the transgression of the law, and therefore they are commanded to beleeue. I aske you then what it is to beleeue? you will say, to know, to assure. Therefore God commands the Reprobates to know and bee assured. But this is a blasphemous absurdity: therefore is your opinion absurd which infers it.

Ioh. 18.8.9.

I Ioh. 3.4.

6 That which the wicked may haue cannot be iustifying faith: for it is *Fides Electorum*, the faith of the Elect. But the wicked may haue this perswasion, yea and many haue beene most confidently perswaded that they are in the fauour of God. You will say it is no true perswasion: but I say if forme make truth they are as formally and therefore as truly perswaded of it as the godly. And therefore if the godly are therefore and for this cause iustified because

cause they are strongly perswaded that they are iustified: then why should not the wicked likewise be iustified by his strong perswasion? But in truth these kind of speeches are vnreasonable and senselesse, and so the opinion cannot be reasonable.

These fixe reasons shall suffice for the present, although many more might be added: only from hence I gather this Corollary, that if iustifying Faith be not a Knowledge or Assurance, much lesse is it a full knowledge or full Assurance. Nay though we should graunt it to be a knowledge, yet is it against Logick to define it by the perfection of knowledg. For as there is a strong tree so there is a brused reed: as there is a burning lamp, so there is smoking flaxe: as there is ~~many~~ a Faith come to full age and maturity, so there is ~~many~~ a Faith, in the nonage and minority. So therefore to define it were to exclude the weake Faith, and to make the Definition narrower and of lesse latitude then the definite. Besides it is a most discomfortable doctrine vnto a troubled mind, and leads the directest way to desperation: for so the pallsie hand of Faith should not receiue Christ. And were not this to quench fire with oile, and to adde Aloes to wormwood? and might not hee that thus comforteth, be counted one of Iobs miserable comforters?

Io. 3. 14.
Ioh. 17. 3.
Esa. 55. 11.
Heb. 11. 1.

Ob. The godly are said to know and to be perswaded yea the Prophet saith, *By his knowledge shall my righteous seruant iustifie many*, and Faith is ~~constant~~ and ~~in~~ ~~the~~ ~~heart~~, a *Subsistence* and *Evidence*.

Ans. First, I graunt the godly may and ought to know: but the question is not of their duty, but what it is which iustifies them.

Secondly,

Pfal. 1.6:

Mat. 7. 23.

Ruth, 1. 12.

The third Faith is *Fides Personæ* or *Personalis meriti*,
Faith of Person or of Personall merit, and of this I make
D the

the Object to be Christ the Mediator meriting; the Act of it *Fiducia* a Rest or Deuolution, the Subject of it the facultie of the Will and not the Vnderstanding, the next End of it Iustification, the remore End, eternall Saluation, And thus I define it, a Rest of the Will vpon Christ and his merits for Iustification and consequently Saluation. In which Definition:

1. That the Object of it, is the Person or Personall merit of Christ, the whole tenor of Scripture proues which runs thus, *Hee that beleeueth in mee shall not perishe, and, Yee beleue also in me, and, As many as receiued him, to them hee gaue power to bee the Sonnes of God, that is, to them that beliened in his Name, and in six hundred places besides. But if thou wilt be further informed, see M. Foxe in the booke before quoted.*

2. That the Act of it is *Fiducia*, Affiance, I report me to all the words vsed in the originall of the old Testament, as *to retire vnto, to deuolue or Rollypon, to trust or put confidence in, and all the rest: and to the forme of words vsed in the new, as Credere in, Sperare in, to beleue and hope in or vpon.*

3. That it is Subiectively in the Will, appeares by the Act; for *Fiducia*, Affiance, without controuersie is in the Will: as also by the Object Christ which implies nota Knowledge but *Fiducia* or Rest.

Ob. *Fiducia*, Affiance is *Spes roborata*, a confirmed Hope; therefore if you make Faith to be *Fiducia*, Affiance, you make it likewise to be hope, and vnskilfully confound two distinct vertues.

Ans. I denie *Fiducia*, Affiance to bee Hope, although the

Ioh. 3. 16.
Ioh. 14. 1.
Ioh. 1. 12.

the Prince of Schoolemen, *Thomas of Watering* and his followers haue heretofore taught it. For, Hope looks to the End which is Saluation; Affiance, to the meanes which is Christs personall merit.

The Act of Hope is *expectare*, to looke out for: the Act of Affiance is *inuiti*, to leane on, or rest vpon.

Hope is of things that are future; but Affiance of that which is present. So yet Faith is *Fiducia*, Affiance: which I further confirme by *S. Augustins* authority, *Credere est amare*, & *amando in Deum tendere*, To beliene is to loue, and by louing to moue vnto God, expounding *Amare* by *Confidere*, Loue by Affiance; according to that Fathers vsuall phrase in his Tractates vpon *Iohn*.

In Ioh. 7.
tract. 29.

Ob. Faith may be both *Notitia* & *Fiducia*, Knowledge and Affiance, and so both in the Will and in the Understanding.

Ans. It cannot bee, because it is impossible for one and the same Habit to bee Subiectiuely in two seuerall Faculties of so different natures: Indeed *Bonaen-* ture faith, Hope is in both being *Certa expectatio*, a certaine expectation; Expectation being in the will, certitude in the Vnderstanding. But I answer, that Certainty is the ground of diuine Hope; but no part of the nature thereof, as knowledge of a thing to be loue-worthy is the ground of loue, for *Ignoti nulla cupido*, no desire of that which is vnknowne, but not of the nature of it, and therefore as you cannot place Loue both in the Mind and Will, no more may you Hope or Faith.

In 3. Sen. ci-
tante Kemnit.
loco de iustif.

Num. 23. 10.

Mat. 13. 20.

21.

Ob. If Faith bee *Fiducia*, Affiance, then the wicked may haue it: for *Balaam* desired the death of the righteous, and some receiue the Word with ioy believing but for a time.

Ans. There is a double Affiance, the one is sleight and superficiall, and grounded on no other foundation then a generall apprehension that it is good to bee saued by Christ, but leaue not their former course and embrace a new: the other is settled and grounded hauing these precedents;

- 1 A particular knowledge of our sinfull estate, examined by the rule of Gods Word.
- 2 An apprehension of Gods wrath and eternall death deserued by sinne.
- 3 Vnfained sorrow for sinne with resolution of new life.
- 4 A knowledge of Christ, and here;
 - 1 Of his sufficiencie.
 - 2 His louing inuitation of all to rest on him for Iustification and Saluation.

These foure things going before, if by the operation of Gods spirit shall afterward follow a rest vpon Iesus Christ for Iustification & Saluation, I pronounce this Rest to bee that Act which doth iustify before God. So that these three Faiths shall bee as the three Propositions of a Categoricalke Syllogisme, Faith of Story being the Maior, Faith of Person or Personall merit being the Assumption, and Faith of Promises being the Conclusion, on this wise.

Da- Whosoever shall (as formerly is declared) rest vpon the merits of Christ for his Iustification and Salua-

Saluation, he shall be iustified and saued: This the Scripture affirmeth, and to acknowledge the truth thereof is Historicall Faith:

But I doe so rest vpon Christ; This the Conscience priuy to the sincerity of the heart assumeth, which act of Resting I tearme Iustifying Faith:

Therefore I am iustified & shall be saued. And this is the Faith of Promise concluded of the former premisses, and is the Assurance before mentioned.

To draw to a Conclusion, concerning these three Faiths I adde farther, that to the Faith of Story many doe not aspire, namely such Paynims and Gentiles to whom God hath not vouchsafed the Ministry of the Word and meanes of knowledge: yet many Reprobates doe, liuing within the compasse and territory of the Church, and remaine for all that vniustified. Vnto the Faith of Person, and that Affiance which I call sleight and superficiall, many likewise of the vessels of wrath doe attaine, but cannot goe one step farther, whereas all and euery of the Elect rest on Christ in the second manner, and vpon the precedents before specified, and are thereby iustified. Vnto the Faith of promise though the children of God may come, and most do come, yet some doubtlesse partly through the strength of flesh, and mixture of infidelity with their Faith, partly through the force and violence of temptation, doe not nor dare not inferre the Conclusion, and yet may be iustified.

Lastly and finally, whereas Faith is distinguished into *παραπορία* and *ἐλπίς*, full Faith and little Faith, I take it that *παραπορία* is not to bee restrained to Faith of Promise onely, but that both are common to all three: so that a weake assent vnto the story is *ἐλπίς*, a strong assent

is *πληροφορία*, a strong Affiance is *πληροφορία*, a weak Affiance is *ἐπιγρηγορία*, a bold and confident inference of the Conclusion is *πληροφορία*, a fearefull and timorous inference is *ἐπιγρηγορία*. But yet neither of them in the first doth iustifie, although one of them of necessity must goe before Iustification, nor yet in the third, although *πληροφορία* may and ought to follow: but in the second the least dramme of Affiance though it bee but as a graine of mustard-seed doth iustifie as perfectly as the greatest quantity, because it receiues all Christ, who is not capable of *magis* and *minus*, more and lesse: as a palsie hand may receiue as much though shakingly, as doth the hand of a strong man stedfastly.

And thus with as much breuicity as I could with auoiding of obscurity, I haue deliuered my mind concerning the true nature and definition of iustifying Faith: which whether wee haue or no, how easie it is to finde out, how full of sweet vse and comfort it is in comparison of the common receiued opinion: not Eagles onely but Moles may see. If any notwithstanding the euidence of my reasons shall persist in his former iudgement, *suo fruatur per me iudicio*, Let him abound in his owne sense: but for my selfe my word shall alwayes bee *ἡ δὲ ἀμὲν ἡμῶν*; the right is on my side. Neuerthelesse if any by sound and substantiall arguments shall conuince mee, I will not proue refractary or opinionate, but according to S. *Augustines* counsell vnto *Hierome*, and his owne heroicall practice, I will *παύωμαι*, and retract all I haue said or written. For I count it a plainetoken of a peruerse and illiberall mind, for a man seeing his error whereby he was misled, rather to bend his wit for to find reason that he was not in error, and so

Ep. 9. ad Hier.
In Retract.

to bee mad with reason; then to frame his wit and wi
to assent and yeeld to truth being demonstrated vnto
him. But vntill that be, giue me leaue to conclude with
the Poët :

Hor. l. 1. ep.
6. ad Numic.

——— *Si quid nouisti rectius istis,
Candidus imperti; si non, his utere mecum.*

*If ought you know righter then here you see,
Impart it friendly, els thus vse with me.*

I. D.



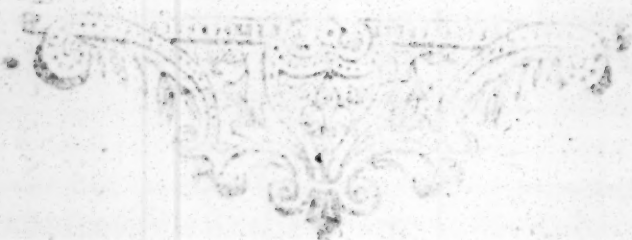
A DE.

to be mad with reason; then to find his wife and wife
 to be mad and yield to him being demonstrated unto
 him. But will that be, give me leave to conclude with
 the Poet:

Hor. l. 1. c. 1.
 d. ad. 1. 1. 1.

— of a man's wife, and his
 Candidate's temper; he now, in other words,
 If ought you know righter than here you see,
 Impart it friendly, else the wife with me.

I. D.



A D E



A DEFENCE OF THE FORMER TREATISE OF JUSTIFYING FAITH

Against the answer of N. B.

N. B.



To had been good, M. Downe, you had been advised and warned by Diphilus in

Athenæus who said, ἀφαιεστέ λυχνον λυχ-

νιον ἐζυγῶμεν, acceptā candelā candela-

brum quarebamus, we tooke the can-

dle before wee had the candlestick;

meaning that it saoureth not of providence to light the one before mee bee sure of the other. Without doubt you would not then haue builded your doctrine here in this Cittie, till you had layd a good foundation for the same, euen Iesus Christ, who standeth in the midst of the seven golden Can-

E

dlesticks,

Lib. 15. in fa-
bulā cui titu-
lus ὁ γῶμα.

1 Cor. 3. 11.
Apoc. 1.

Mar. 18.

defticks, and is the sole foundation of the eternall verity. But such was the iudgement of God cast upon vs for our sinnes, that refusing the wholesome doctrine of his Word, and following fantasies and nouelties of our owne inventions, we should now giue heed to lying spirits, and be led a way with the spirit of error. But we beto them by whom offences come; you cannot escape the hand of God except you speedily repent, and make satisfaction to this offended flock.

A DEFENCE OF THE

I. D.

FORMER TREATISE

Poster. l. 1. c.

7. S. 1. & 4.

Ecclef. 2. 14.

Orat. contra
Arian.

Indeed, *M. Baxter*, if I haue presumed to determine a question meerly Theologicall by such principles as are heterogeneous and improper vnto the science of Divinity: I must needs confesse I haue foully faulted, and iustly deserued the blame of Imprudence you lay vpon me. For it is impossible to demonstrate, saith the Philosopher, passing from one kind to another: as for Arithmetike to demonstrate a probleme or conclusion in Geometrie. But had your eyes been where *Solomon* saith a wise mans eyes should be when you read my writing, you could not but perceiue that I had builded my doctrine vpon that very same good foundation you speake of, euen Iesus Christ and his blessed word. For whosoeuer I haue affirmed throughout that whole discourse I haue sufficiently warranted either by expresse testimony of Scripture, or (which is equiualent) by necessary collection from it. Vnto your aduice therefore out of *Diphilus* in *Archemus* I answer with the like but more sanctified words of *Arhanasius*, *Let vs speake boldly out of the sacred Scriptures of holy and religious faith, and setting*

fixing the candle as it were upon the candlesticke doe we
the pronounce of the nature and definition of iustifying
Faith.

But put case *M. Baxter* I had been mistaken either in
the truth of the conclusion, or in the prootes thereof, yet
considering at least wise the probabillity of the one and
the comfortablenes of the other, Charity I am sure
would have iudged the publishing thereof to have pro-
ceeded (to wit the words of *Augustin*) rather from the
error of loue, then the loue of error. The more vn-
charitable are you that being not able to conuince mee of
the least vntruth, ranke me notwithstanding in the num-
ber of lying spirits, and so peremptorily denounce wo
and iudgement against me. Wherein as you bewray how
little you fauour of his mild spirit who chose rather to
come in a still and soft voice, then in a tempest and
whirlewind: so greatly are you deceiued if you thinke
such causes and idle meanes either affright or affect me.
Nolo I am not so simple to belieue that the earthquakes
when moles beginne to heaue, or that thunderbolts pre-
sently flie abroad the world when euery hot braine
threatens fire from heauen. For as the bird by wandring
and the swallow by flying escapeth, so the vnderfuerd curse
shall not come, saith *Solomon*. And therefore vnlesse you
can prouemee in deliuering this doctrine to haue beene
an vnderfuerd *Barnabas*, I haue no cause to feare when
you proue your selfe but a rash and hasty *Boanerges*.

Demost.

Philipp.

Philipp.

1 King. 19.

12.

Prou. 26. 13.

Act. 4. 36.

Mar. 3. 27.

N. B.

Your Sermon made here in Bristol Nouemb. 5. 1601.

E 2

stuffed

Demosth. in
Philip.

Aristoph. in
Pluto.

Plaut. Mostel.
Athen. Dip-
mos. li. 3.
Cic. pro Clu-
ent.

Theocrit. ho-
d. p.

stuffed with quirks, full of clemes, and subtle distinctions, wholly bent it selfe against the truth of God, and hath shaken the well affected minds of many, who by your Sophismes seduced saunce know by what means they shall be saved. You gave us Mandragoras to drinke, and vnder a sugred potion of your owne sole contriuing cast vpon vs the spirit of slumber. Was it not a bold part thus in peace to play the Lion, and rent in sunder (vnder pretence of truth) the blessed union of holy piety? to deliuer such new coined, strange, uncouth, and singular definitions, diuisions or distinctions of Iustifying Faith (being indeed Callida mendacia craftie vntruths) as Apollo himselfe could by no meanes vnderstand (to vse the phrase of Antiphanes) and then to boast that scarce Archimedes could better and more liuely haue depainted his Theoremes then you iustifying Faith: then you forsooth had then against all writers old and new in one sole and sillie Sermon walking without fire in the darke delineated yea demonstrated as you say true Iustifying Faith the comfort of a Christian man.

I. D.

Eccles. 10. 1.

Three heinous faults you charge my Sermon withall, Vntruth in the Matter, Sophistrie in the Manner, and Breach of peace in the issue and euent: all which, if one dead flie bee sufficient to corrupt a whole Alabastrer of sweet ointmēt, as the wiseman saith, must needs be more then enough to discredit one poore and simple Sermon.

As touching the Matter, you know that so much thereof as concernes the point in question is euery way parallell and agreeing vnto the writing I sent you: and there-

understand if as you say *it have beene set against the truth*
of God here is Rhodes, according to the Prouerbe, ^{Æsop.}
see your leap, shew is in this and it shall be granted
you in that also. Otherwise being so toulle ouerseen
in charging a written tract whereof you haue taken so
long aduise ment and deliberation, you will hardly bee
believed in accusing a transient speech which might hap-
pily bee past your eares before your vnderstanding had
leisure to apprehend it. As for the Manner, it cannot lightly be more absurd
then is your manner of quarrelling at it. For if it be so
full with quirks, elenchs, sophismes, and subtleties, how
is it that by & by you call it in contemptuallie Sermon?
And if it containe such new coined, strange, vncouth, and
singular definitions, diuisions, or distinctions as Apollo him-
selfe could by no meanes vnderstand, how come you to
know that they are Callida mendacia, craffe anaxuths,
vnderstanding so readily what Apollo himselfe by no means
could? Surely M. Baxter it was somewhat vnreasonable
while you were challenging me for I know not what So-
phismes and Subtleties, thus to entangle your selfe in
these labyrinthes and mazes of contradiction. But in
truth you play right Seneca Harpasse with mee, and as
she being blind herselfe, euer complained of the darke-
nesse of the house: so you wanting either wit or will to
vnderstand tell me that I walke without fire in the darke,
and impute Obscurity vnto my preaching. A vice from
which I haue euer beene abhorring as they know well
who are mine ordinary Auditors, or haue had experi-
ence of my courses. For as in iudgement I haue alwayes
esteemed Perspicuity a principall vertue in Oratory, vt-
terly

Sueton. Aug.
c. 86.

De doct.
Christ. Pro-
log.

Reu. 3. 18.

erly disliking the vanity and affectation of those men who with *Antony* desire rather to bee admired then vnderstood: so haue I continually endeouored to frame my practice vnto this iudgement, thinking that then I haue vsed best eloquence when I haue spoken with the greatest euidence. If therefore, as *Austin* saith, I point you out with my finger the old or new moone, or some starre not so cleare which you would gladly see, and your sight be so weak that it cannot reach so far as my finger, you haue no reason to be offended with me. You should rather pray God to vouchsafe vnto you the eyesalue of his spirit that you may see. I can but lend you my finger, sight I cannot giue you. Now for the issue and euent, you say that like a potion of *Mandrake* it hath cast vpon you the spirit of stumber, and like a *Lion* hath rent in sunder the blessed vnion of holy Piety, that is in other termes hath bred in you at once both a Lethargie and frenzie, which is very neere a kin vnto that wittie speech of the Apothecaries wife, that *Pippen* is hot in working and cold in operation. But tell me *M. Baxter* in plaine sadnesse, hath that Sermon indeed so shaken the well affected minds of many that now they scarce know by what meanes they shall be saued? For it seemeth strange to me that one sole and filly Sermon should shake the minds of so many, and those so well affected too, and that in so important a case as the meanes of saluation: If your meaning be, as I guesse it is, that opposing the vulgar definition of Faith, and defining otherwise then formerly they conceiued of it, doubts and disputes haue growne thereupon, and consequently the interruption of your peace, and the vnion of Piety: I answer, first, that necessary doctrines must not bee suppressed, nor studi-

our minds deprived of wholesome instructions because
of some inconveniences which may happen to follow.
First Augustin sayth, if upon the publishing of truth
of our be taken, it is better to give way to such offence then
that truth be abandoned. Secondly, all the doubt and
dissension that can grow upon that Sermon is no other then
that of two definitions whether is the better, which I
suppose is not to call in question the means of saluati-
on. And surely if every difference in the Logically hand-
ling of a point in Divinity were the renting in sunder of
the union of piety, there is no Divine but playes the Li-
on, and desires the same as person you cast upon mee.
Lastly, better is doubting of truth, then resolution in er-
ror: for doubting stirs up seeking, and seeking hath the
promise of finding, and diuers I know vnto whom this
promise euen in this particular hath graciously beene
performed to the full satisfaction of their minds, and the
unspeakable comfort of their conscience, which comfort
of conscience if you understand by the spirit of slumber
you doe no lesse then blaspheme: vntill you can shew
that it is grounded vpon error which I know you can
not doe.

De lib. arb.

Mat. 7. 7.

N. B.

With this if it pleased you to trie your wit and follow your
will that vpon a self confident opinion of your sound argu-
ment you haue bracken battell to all the learned men of
Christendome, be it famous Melancthon, honorable P.
Martyr, blessed Calvin, renowned Beza, thrice honorable
Crynus and Polanus, snare & snarled at glorious Whi-
taker, and excellent Perkins (whom as you say you drone so
hard

Theocr. 10.
paves.

Dinoloch, a-
pud Hefych,

De Anim. l. 3.
cap. 3.

hard to the wall with your sudden arguments that hee knew
not what to answer) yea all Fathers and writers both old
and new for these 1600. yeeres: Sith I say you would needs
come barefoot to these mountaines, give leaue I pray you to
mee one of the least but the most offended in the absence of
the rest, for the glory of God and the satisfying of our peo-
ple, to sift your arguments as you have layd them downe in
writing, and shape you an answer for the defence of Iustify-
ing Faith, till you grapple with other most learned mens
writings, which shortly you shall receiue. Wherein if your
errors be spied, it was your fault so confidently to deliuer in
writing under your hand such absurdities: praying you to
remember *ἐν λόγῳ οὐκ ἐμμένει τὸ δόξαι τὰ χεῖλη*, who spits in an
Ants nest shall haue sore lips.

I. D.

It is not in our power, saith the Philosopher, to en-
taine what opinion we please; neither doth the mind
chuse whether it will assent vnto the truth of a conclusi-
on yea or no: but simply and of the necessity of its na-
ture yeelds to that part of the contradiction whereunto
by force of syllogisme it is determined. If therefore the
arguments which I haue vsed in this question bee indeed
as they sceme vnto me sound and necessary: you may as
well chide the Sun for mouing towards the west, or the
earth for resting stedfastly on her center, as me for being
swayed and perswaded by them. And yet by your leaue
I was not so transported with Confidence, but that I still
kept my selfe within the bounds of Modesty. For al-
though it pelase you in the former section to charge me
with

with Boasting that scarce Archimedes could better and more finely haue painted his Theoremes then I iustifying Faith: yet was I in truth as farre from it, as you are from truth in affirming of it, submitting my selfe in all humility vnto the censure of Gods Church, and promising vpon conuiction of my error to reuerse what euery I had said.

Yea but very insolently I haue bidden battell to all the learned men of Christendome, bitten, snapt, and snarled at Melancthon, Martyr &c. yea all Fathers and Writers hitherto and new for these 1600. yeeres. Intolerable arrogance I confesse if your accusation be iust: for who but a presumptuous and proud Goliath would in such opprobrious manner defie and reuile the host of the liuing God? But tell me I beseech you what are those despitfull and contumelious tearmes wherewith I haue so reproched those famous and excellent men? Nay did I in my Sermon so much as name either Melancthon, or Martyr, or Calvin, or Beza, or Grynaeus, or Polanus, or Whittaker, or Perkins, whom yet you say I snapt and snarled at? For that you adde particularly of M. Perkins, as if I had boasted by my sudden arguments to haue driven him so hard to the wall as hee knew not what to answer, is but a blacke drop of your slanderous pen. The truth is this, that in a priuate conference I told you, that he being demanded, if Faith be an assurance of our present state in grace and future saluation, what comfort remained for him who not feeling this assurance thinks himselfe to bee without Faith and consequently in the state of damnation: his answer was (which also in his books he hath published) that desire of assurance is in the acceptance of God as assurance indeed: to the which I sayd

1 Sam. 17. 26.

Contra Dur-
zum.

I could no way yeeld, seeing by the couenant of Grace, actuall Faith it selfe is absolutely required vnto Iustification, and therefore actuall assurance, if Faith bee assurance. Besides this priuate speech all I haue publickly said or written is no more but this in generall, that though my opinion differ from the writings and doctrine of most learned and worthy Diuines, to whom as farre inferiour I owe all respect and reuerence, yet being Gods freeman I cannot endure to bee mans Bondman and sweare to all they say. And is not this the same in effect which all our Diuines answer when they are charged by the aduersary to dissent from the Fathers? Let one *Whitaker* speake for them all; *We are*, saith he, *not the seruants but the Sons of the Fathers*: if out of the law and from diuine authority they prescribe any thing vnto vs wee obey them as Parents: if they command ought against the voice of the heavenly doctrine, wee say wee must harken not vnto them but God. You Iesuits like bondmen and base slaues admit without iudgement and reason all the sayings of the Fathers, fearing I thinke the gibbet or whip if yee refuse any. Now *M. Baxter*, say if you dare that glorious *Whitaker* with the rest of our Diuines bite, and snap, and snarle at the Fathers as well as I: if you dare not, and yet I vse no other language then they doe, then are biting, and snapping, and snarling, but your owne doggish tearmes, arguing rather notorious *Sycophancie* in you then such barbarous incivility in me.

Exod. 3. 5.

Well yet *sith you will needs*, say you, *come barefoot to these mountaines giue me leave to sift your arguments and to shape you an answer for the defence of Iustifying Faith*. Sir it was reason I should pull off my shooes and come barefoot to these mountaines, because the ground on
which

which I was to stand is holy. Neuerthelesse in this encounter with you I trust you shall find *my feet so well shod* Ephes. 6. 35. *with the preparation of the Gospell of peace*, that I need not care what briers or thornes soeuer you plant in my way. And therefore good leaue haue you, sift my arguments in Gods name at your pleasure, for to that very end sent I them you in writing. But I am afraid least instead of sifting, I find from you nothing else but meere shifting, as indeed I do not. For to some of my arguments you shape no answer at all, some you misshape and turne cleane out of the forme I set vpon them, to not one of them doe you shape so much as probable or tolerable answer. So that although you seeme very ambitious and greedie of the title, yet if you haue no better skill in sifting arguments, and shaping answers, you will hardly obtaine so high an honor as to bee stiled *Defender of the Faith*.

Further you tell me that *shortly I shall receiue the writings of other most learned men, and grapple with them*. They shall bee welcome *M: Baxter* whensoever they come: for the more you are that impugne the truth, the more honorable will the victory be. But I beseech you, Sir, when will that shortly you speake of be expired? for it is now more then two yeeres since you first threatned me with them, as by the date of your writing appeareth: and yet hitherto could I neuer heare either from them or of them whether they be white or blacke. Only it seemes they are very angrie Pismires, that a man cannot spit among them without fore lips. But when I shall speake with these enemies in the gate, as the Psalmist saith, I hope they shall finde my lips so seasoned with the salt of grace, and so well provided of an answer; that I need not

Psalm. 127. 6.
Col. 4. 6.

feare if they proue a nest, I say not of Ants onely, but euen of Waspes and Hornets also. In the meane season if they bee so deeply learned as you pretend, how is it that you so hastily preuent them, and haue not the manners to stay till your betters haue spoken? It is not, you say, vpon presumption of your greater learning, being one of the; least but out of a greater measure of zeale, as being the most offended. But, *M. Baxter*, they that doe the works of *Zimri*, haue not lightly in them the affection of *Phinees*. And seeing you will needs bee the most offended, shall I say being the most offending? Certainly hauing no iust cause of offence giuen you, it is not so much either the glory of God, or the satisfaction of your people, as your own factiousnesse and vaine glory that sets you so forward in this busines, and makes you so impatient to thinke of the second place. Of a colder temper it seemes are those learned *Rabbies* you scarre me withall, who while you hazard your selte in the forlorne hope, wisely prouide for their owne security in the reerward. And as the *Turke* vses to marshall the basest of his nations in the front of the battell, that the enemies armes being wearied, & swords blunted vpon them, his *Ianizars* may find the lesse danger and resistance: so these I thinke are not vnwilling that you with your wrangling a while comber and annoy mee, that hauing spent my strength vpon you, I should not be able to endure the force of their second charge. But vn-

to this *Turkish* policy I oppose the old *Roman* wisdom, and as they exercising their young souldiers to skirmish and practice all Martiall actiuities against a post, prepared them thereby with more readines and skill to encounter a true enemy: so will I by trying and experiencing

Veget. l. 1. c.
21.

encing my selfe vpon you) fit and prouide my selfe to
the better entertainment vnto those learned aduersaries,
whensoever they shall please to affaile me. y^e fourth bus
ness I must serue vpon you, and I owe to be first busi
ness in the question. **N. B.** I should haue said I should to
the boy as illiv I : anoiniq to (most honest boy ze)

Your writings are well polished, and shew whence you
came, and where you were bred: but as smooth as they bee
they cannot helpe you nor saue you from blemish, except you
speedily (which I wish) snetch the new hatched Monsters.
For the faire shoe helpeth na man of the Gowt.

Plutarch.

ἡ γὰρ οὐσία.

I. D.

Here, *M. Baxter*, you bestow vpon me once for all
a few drops of your holy water sprinkle, telling me that
my writings are smooth and well polished, saouring
something of the place whence I came and where I was
bred: but withall remembring me (I thinke lest I should
grow too proud of your prailes) that though the shoe
be faire, the foot is gowtie, that is, though the stile and
manner of handling be Schollerly, yet the argument and
matter is erronious if not hereticall. And so, as *Hierome*
speaketh, you cast vpon me an honorable kind of contumely,
commending mee a little for some good parts, but utterly
breauing me of the truth of Faith. Which commendati
on also here vntasted mee in grosse, anon you rob mee
of againe by retaile, allowing mee nothing but ridicu
lous, vnlearned, and inkehorne speeches, and scarce af
fording me skill enough to compose a Syllogisme. But
the best is your iudgement is not the truest touch to trie
desert by: and therefore whether you praise or dispraise

Ep. 6 ad Pam.
& Ocean.

F. 3.

ii.

Psal. 137. 9.

1 Pet. 2. 2.

Iude 20.

it no way moues me, the one cannot better me, the other cannot disparage mee. Neuerthelesse if you can plainly and directly shew that like another Ixion embracing a cloud instead of *Iuno*, I meane my owne fancie instead of Gods truth, I haue begotten thereupon these monsters (as you tearme them) of opinions: I will as you wish mee speedily smutch them, and dash their heads against the stones that they grow not vp to the strength and stature of Giants, to the further danger and disturbance of the Church. But till then pardon mee, if I neither smutch them, nor feare blemish by them: nay if as the blessed of spring of celestially verity I still feed and cherish them with the sincere milke of the word that they may grow thereby to the further comforting of distressed soules, and building vp of the Saints in their most holy Faith.

And thus much in brieve for answer to your Prologue: now take wee a view also of the Disputation it selfe. Wherein if you obserue due proportion and *Decorum*, as that is no other then a head without wit or braine, so this can bee no better then a body without heart and spirit.

N. B.

The Quest.

But that I may orderly proceed, I will briefly touch the state of the Question betwixt vs, and next shewing how it is holden by you and denyed by mee. The Question is whether iustifying Faith by the Church for 1600. yeeres bee rightly defined: you deny it, I affirme it.

I. D.

In word you promise orderly proceeding, but indeed you

you lay the foundation of Babel, and by perverting the
 state of the Question disorder and confound the whole
 Disputation. For whereas I inquire *What is the true
 Nature and definition of iustificyng Faith*, and determine
 that that act whereby a man stands iustificied before God,
 is not Assurance in the Mind but Affiance in the Will:
 you to forestall the reader on your side, and to worke all
 the preiudice you can against mee, substitute instead
 thereof this enuious demaund, *Whether iustificyng Faith
 by the Church for 1600. yeeres bee rightly defined*, and
 boldly auerre that I maintaine it negatively & you affir-
 matively. How you can quit your selfe of manifest pre-
 varication herein I see not, vnles perhaps you say that al-
 beit directly & in precise tearmes I affirme not so much:
 yet defining otherwise then the Church hitherto hath
 done, indirectly and by consequence I auouch no lesse;
 But this figleafe is not broad enough to couer your na-
 kednesse. For suppose it were so, yet was it your durie
 to haue retained the Question in that very forme of
 words I propounded it vnto you, and not in lieu of my
 Conclusion to place a Confectary of your owne colle-
 ction. If whereas you hold that Faith is Assurance, I
 should state the Question thus, *Whether God commaund
 a lie to bee beleeued as true*, and then peremptorily pro-
 nounce that you affirme it and I deny it, would you not
 think your selfe much wronged and abused? And yet
 this absurditie necessarily following vpon that opinion,
 as in my first Argument is firmly proued: I should so
 doing but serue you with your owne fauce and repay
 you in your owne coine. How forcible therefore soeuer
 your Consequence may be, in this place it is very vnfea-
 sible, and with more credit should you haue perfor-
 med

Hist. Nat. l.
8. ca. 18.

med your promise of orderly proceeding, if you had reserved it thither where you meane to argue against mee. But *Camels*; saith *Pliny*, loue not to drinke till they haue troubled the water, nor *Sophisters* to dispute till they haue clouded the Question.

Neuerthelesse because you vaunt so much and so often of all the learned men of Christendome; all the Church; all the world; all Fathers; all Writers; old and new, Greeke and Latin for these 1600. yeeres: giue mee leaue in this place once for all to apply mine answer thereunto. I say therefore that it is but a vaine and idle brag full of Arrogance, Temerity, and Vntruth; Arrogance in that you would seeme to haue read all Authors that haue written these 1600. yeeres: which if you were such a glutton of bookes, and withall had the strength of an oke and the time of *Mathafelah*; yet could you not by any meanes performe: Temerity in that you thinke with the countenance of one inartificiall argument, to outbraue so many sound Demonstrations grounded on Gods Word and according with right reason: Vntruth; in that you beare the world in hand as if all Writers both old and new were cleerely against me, not so much as one giuing his suffrage and voice with mee, whereas in my Treatise I haue expressely shewed the contrary.

For first touching the Negative, that Faith is not Assurance, I vouched therein the authority of that reuerend and worthy man of God *M. Foxe*, whose words anon you shall heare at large: In the meane season it behooueth you, if you will bee beleeued in this point, to produce the cloud of witnesses you so much boast of; that wee may heare whether they will depose the contradictory hereunto, namely that Faith is Assurance.

For

For howsoeuer you say you haue no fewer then All, yet it may bee when all comes to all you will proue as ill stored. of testimonies as the wise man of *Athen* was of shipping, who being not worth the poorest shallop in the harbor, bare himselfe notwithstanding for owner of all the gallies that arriued therein. And surely hauing thoroughly searched your Answer to this purpose, I find the nūber (by you cited) so small, that I need not much skill in Arithmetike to summe them vp: for, the totall amounts to no more then an Vnity, and all your Authors are but one *Caluin*, once alledged in the front thereof. Vnto whom I denie not but you might haue ioyned some other of the later Writers: but what are they to all both old and new for 1600. yeeres? For as for the ancient Fathers, not one of them (so farre as I can learne) affirmeth the iustificyng act of Faith to be Assurance: and among the Moderne it is more then manifest that a good part of them flatly denyeth it. So that being backed of so few, and yet craking so loudly of All, you play right the glorious Souldier in the Comedie, who hauing but foure men in all the world, bestirred himselfe so busily with three of them as if hee had been mustering a whole Legion, and at length missing the fourth, gallantly demaunded where all the rest were.

Ter. Eunuch.
act. 4. Scen. 7.

Againe touching the Affirmatiue, that Faith is Affiance, I quoted that passage of *S. Augustin*, *To beleene is loue, ad by louing to moue vnto God*. Now Loue (by which that Father vsually defineth Vertue) properly is not an act of Faith, because of Charity; Charity & Faith being two different and distinct Habits. And therefore by Loue you are to vnderstand generally an act of the will, it being an affection of that Facultie: as if in plainer

In my Treatise De morib.
Eccl. ca. 15.

1 Cor. 13. 13.

In Ioh. 6.
tract. 26.

12. q. 40. a. 2.
ad 2.

In Marc. 11.

Serm. de Sancto
Andr.

Colloq. Al-
temb.

Ep. 11. inter.
ep. Aug.

rearmes he should haue said, To belieue is that act of the Will whereby we moue vnto God: Which elsewhere he expresseth more clearly, saying, *He that commeth unwillingly beleeueth not, and he that beleueth not commeth not: for we run not vnto Christ by walking but beleeuing; neither come we by the motion of the body, but by the wil of the heart.* So that Faith being in *S. Augustins* iudgement an act or motion of the Will, what other can it bee then Affiance? For, as *Thomas* sayth, that motion in the appetite which immediately followeth Desire to obtaine that good which wee esteeme possible to be obtained, is Affiance: Adde vnto him *Theophylact*; *Hee that with great affection beleueth, stretcheth out his heart towards God. And what doth it? It is vnited vnto him; and the heart enflamed gathereth great certainty that it shall obtaine his desires.* Where by the way obserue that certainty is concluded out of Faith, and therefore can no more bee Faith then the Conclusion can bee one of the Premises. So *Barnard*, *To beleue in God is to set all our hope in him.* And our Diuines in the Conference of *Altemburg* define it by Affiance in the Heart and Will. In a word all those who seat it only or principally in the will, accord with mee. For although defining it popularly they put vsually into their Descriptions, *Affiance vnto supernaturall verities* which is an act of the mind: yet making not that, but Affiance only the proper act that iustifies, they doe in effect fully accord and agree with me. So that you see I am not driuen to so neere an exigent, but vnto your one I can oppose more then you are aware of. And yet had I farre more, I would not vpon presumption, either of their number or authority, say vnto you, as *Hierome* sometime wrote vnto *Augustin*, *Suffer mee*

me I pray thee to erre with such men: and sith you see I haue
 so many companions in error with mee, you ought to bring
 forth one at least that ioynes with you. For who is he that
 would willingly erre with whomsoever or how many
 soever? But hauing as S. Peter speaketh a more sure word
 of the Prophets for my warrant, I rather conclude with
 that free and ingenuous answer of Augustin to Hierom,
*More testimonies I thinke might I easily haue found if I
 had read much: but the Apostle Paul shall bee vnto mee in-
 stead of them all, yea, aboue them all.*

2 Pet. 1, 19.

Epist. 19.

N. B.

Let vs therefore see what you affirme and wee agree to
 be our iustifying Faith, and how you impugne it. We agree
 both in this that iustifying Faith (as we hold it and you de-
 ny it) is A certaine knowledge infused into the hearts of the
 elect by the Holy Ghost by which they constantly agree to all
 things reuealed in the Word of God, and also a firme Assu-
 rance whereby enery one of the Elect relieth vpon the Pro-
 mises of Christ, fully resolving that Christ with all his me-
 rits are giuen to him for iustification and eternall life. Now
 if you deny this to bee iustifying Faith, so againe let vs see
 what you count iustifying Faith to bee. Iustifying Faith
 is a rest of mans will vpon Christ and his merits of Iustifi-
 cation and Saluation. The validity of your definition wee
 will view anon by Gods help: in the meane season let vs
 see with what engins of rare wit and solid Syllogismes you
 endeavour to ouerthrow the former definition of ours, confi-
 ring vpon the generall Word, the causes, the effects, the pro-
 per Subiect and Adiuncts or essentiall Properties.

Fides iustifi-
 cans in adulteris
 quæ sit.
 Iustifying
 Faith agreed
 vpon vs both
 as holden by
 the Church.

M. Downes
 iustifying
 Faith.

G 2

I. D.

I. D.

Your second cogitations I see are wiser then the first, and now you shoot with far better aime then erewhile, missing not much of the right state of the Question. For the Definition here attributed vnto me is I confesse that which I defend, and the other assumed vnto your selfe is that also which I impugne: I meane so farre forth as it makes Knowledge the Generall Word, and Particular Assurance the Act, or as you tearme it the adiunct or essentiall Propertie. For otherwise that causally it is from the Holy Ghost, subiectiuely in the elect, and effectually vnto Iustification is not questioned by mee, but equally acknowledged of vs both.

Now the validity of my definition you say you will view anon, and anon by Gods help will I farther maintaine it against you. In the meane season let vs see how skilfully you can vse your buckler hand, and ward of those arguments I obiekt against you. And that the reader may more easily conceiue the course of our disputation, and how pertinentlly things are applyed: as hitherto before my Reply I haue set downe the words of your Answer, so henceforward before your Answer will I set downe the words also of the Treatise I sent you:

Treatise.

I will not play the Philologer in shewing the diuerse vse and acceptation of the word *fides* or *Fides*, or quote Ciceros *Fiat quod dictum est*, or Augustins *Fac quod dicis* for the Notation of it: nor play the Philosopher in discour-

discourfing of Physicall or Morall or Ciuill Faith, nor
laftly will I fpeake of Theologicall Miraculous Faith.

N. B.

No doubt but then we are like to heare good ftuffe feeing
at the firft entrance into the lifts you refufe to bee tried by
thofe that beft knew the meaning of the things which they
would exprefse, and therefore found out names fit to note
their natures. But Tertullian could haue told you (whose
words you cite in your preface though falſly) *Sinominis*;
inquit, odium eſt, quis nominum reatus, quæ nominum
accuſatio? Nifi ſi aut barbarum ſonat vox aliqua nomi-
nis, aut infauſtum, aut maledicum, aut impudicum. If
you find fault with the Word wherein doth the Word
offend, what can you ſay againſt it? except the Word
bee barbarous, or ominous, or ſlanderous, or vnchaſt.

Nomen quod
rem notat
quali notamē
nec aliter e-
nunciari res
poſſit niſi ali-
quo nomine.
Aug. de Gen.
ad lit. c. 7. lib.
imperfeſto.
Apoc. adu.
Gent. c. 46.
Ib. ca. 3.

I. D.

Stumbling at the threshold they ſay bodes no good,
and little hope doe you giue of honeſt and plaine dealing
in the ſequelle, that make your beginning with ſo fond
and ſhameleſſe a cauill. For neither doe I refuſe to be tri-
ed by thoſe who found out the names of things, neither doe
my words import any diſliking of the word *πῆστις* or *Fi-*
des: only I omit to diſcourſe of ſuch things as are vul-
garly knowne and not greatly materiall to my purpoſe.
Tertullian indeed tels mee that the Gentiles ſometimes
hated the very name of Chriſtian, perfecuting it with as
much rigour in them that bare it as they did notorious
wickedneſſe in others, albeit the Name neither were
G 3 barba-

Apolog. c. 2.
& 3.

barbarous, nor ominous, nor slanderous, nor vnchast. But what is this to the purpose? vnlesse you say I am growne into as deep a detestation of the word *Faith*, as Pagans were of the name of Christiā: which none but an infidell can doe, and no other then a Satanicall and diuellish spirit would obiect vnto mee. For as the thing signified by the Word is that most noble grace of the Spirit of God which giueth the forme and being to a Christian man: so the Word also I confesse hath from the beginning both beene sanctified by the Holy Ghost, and religiously retained in the Church to signifie the same; neither can it now without sacrilege and impiety either bee violated or disused. It is not I therefore that finde fault or am offended with the Word: it is you rather that offer open violence vnto the plainest sentence, giuing withall strong suspicion, that hauing once passed the bounds of modestie, wilfully peruertering the state of the question, you will hereafter steele your forehead and waxe reckless of saying any thing.

Apol. c. 46.

But I haue cited, you say, the words of *Tertullian* falsely. Not so falsely as you haue cited him idly. For whereas that Father saith, *Philosophers player-like affect truth, and affecting corrupt it as being ambitious of glory: but Christians necessarily desire it, and intirely practice it as being carefull of their saluation*: I report it somewhat more breely thus, Although Philosophers player-like affect the truth as being ambitious of glory: yet Christians studiously follow it as being carefull of their Saluation. So that omission of a word or twaine without any alteration of the sence, in a matter neither hindering nor furthering the cause in hand, or some such toy, as *Hierome* speaketh, is the crime you charge mee withall.

Epist. 101. ad
Pammach,

For

For the true meaning of the sentence I am sure I haue kept: as for the words, because I endited out of my memory being then in *Bristol*, and vse not to cary my Library about with mee when I trauell abroad, it was easie to mistake or forget some part of them.

N. B.

But you knowing the very meaning of the Greeke word *comming* ἀποκρίσις *persuasus sum vel fui*, whereof I haue beene or am persuaded. *commeth* πειθίσκειν *persuadere*, to perswade, would haue stayed you from condemning vs that say Faith is a full persuasion: Besides the Hebrew word *comming* מִן־כֹּחַ *comming of that* Truth. *which a man simply is perswaded of*, and the Greeke *comming of the Passive* παθητικὴ *to bee perswaded*, if you would might haue stayed you from incurring this infamy, and me from this labour. It had therefore as I thinke beene much better for you to haue been *Philologos* then *Antipistos*. But let vs see how you proceed.

I. D.

Kemnitius a graue and learned Diuine saith that so great a matter as is the Definition of iustifying Faith is not to bee committed only vnto Grammaticall disputations: and yet so great store doe you make of one poore and naked Etymologie, as if there need no more but the knowledge thereof to decide the controuersie. For this, you say, if I would might haue stayed mee from condemning you, and eased you from this labour. Let vs therefore (seeing you are so confident vpon it) trie the strength of this *Achilles*.

Loco de Iustif.

Faith

Arist.
μεῖ οὐδ.
ἐλελχ.
ca. 1.

Epist. 57. ad
Damas.

Contra Eu-
nom, lib. 2.

Faith, you say, in the Greeke and Hebrew comes from a word signifying to bee perswaded, Ergo Faith is a Perswasion. Sir I deny your Consequence. For first, euery word beares not alwayes the signification of the primitive from which it is deriued, partly because the number of words being certaine and definite, but infinite of things, one word of necessity must haue more then one meaning: partly by vse (which is the rule and warrant of speech) they oftentimes degenerate from their native and first signification into a strange and farre different meaning. So that if your kind of reasoning may passe for current, great danger and error must needs ensue vpon it. For example, Hypostasis if wee regard the first originall thereof signifieth Substance, and so saith Hierome, *all schooles of humane learning vnderstand it*: yet were it horrible blasphemie thereupon to conclude, *Ergo in the matter of the Trinity it must signifie so too*; for what mouth, saith the same Father, is so sacrilegious as to say there are three Substances in the Trinity? It is not therefore so much to bee marked whence a word is deriued, as what it is vsed to signifie; and if it signifie many things (as Faith doth) then must wee inquire in what sense it is to be taken in the present question, that so wee may build our doctrines not in the aëry found of words, but in the vertue of the things signified, as Basil speaketh.

Again, words (as Logicians teach vs) haue their originations sundry wayes, and among the rest from the Effects. Not to seeke far for an instance; The third argument in a Syllogisme whereby the Conclusion is proued, is by the Grecians call'd *πίστις*, that is Faith, a word as you say deriued from a verbe signifying to bee perswa-

perswaded: and yet I thinke your selfe will acknowledge that here it hath the name from the Effect, not because it is Perswasion, but for that it doth beget Perswasion. Whereupon it followeth likewise that Faith in our Question flowing from the same fountaine is not necessarily to signifie Assurance, but may well be called so because by it euery true beleeuers may gather and conclude vnto himselfe Assurance.

Lastly, although the Greeke and Hebrew words whence Faith commeth signifie to bee perswaded, yet they doe not only signifie so. For פֶּאִימָה as Rabbi Kimchi faith implies Affiance, and אֵמוּנָה in the middle voice imports as much, whence commeth אֵמוּנָה Confidence: and אֵמֶן (a word growing vpon the same root that אֵמוּנָה doth) construed with the Preposition אֶל signifieth to trust, rest, rely on. Wherefore the original words in either language being indifferently affected vnto both, what reason can be rendred why faith in those languages should not as well beare the signification of Affiance as Assurance?

These reasons considered, you see at length the weakness of your Achillean argument, and how insufficient it is to perswade that Faith is a Perswasion. Withall you may perceiue that if I would I might haue bene Philologos without any hazard vnto the definition of Faith which I maintaine: and that there is no cause why either you should vpbraide mee with the odious name of Antipistos, or I feare incurring infamie for any thing hitherto I haue said or written. Howsoener, sure I am my Theologie agreeth better with true Philologie, then these virulent speeches with the rule of Charity, or (to shew by the way what a skillfull Pedant you are) your
H preposse-

preposterous deduction of *πίστις* from *πρώτη*, the Primitive from the Derivative, with the precepts of Grammar.

Treatise.

Bee not offended if I handle *καὶ τὰ παλαιὰ*, and giue new tearmes to old matters.

N. B.

Aristoph. in
Ran. & Luci-
an, in Pseu-
dosophistâ.

Ep. ad Pam-
mach. & O-
cean.

In Præscript.

In Gen. hom.
3. lib. 3. ad
Licent.

You are no Constable, neither haue you put on the Lions skinne to subdue vs to your commaund. I tell you Master Downe wee are offended that you giue new tearmes to old Positions, and handle them not onely καὶ τὰ παλαιὰ (which in this point you cannot bee permitted to doe) but also καὶ τὰ νέα which is utterly intolerable. I will therefore say vnto you. With S. Hieron, Cur post quadringentos annos docere nos niteris quod ante nesciuimus? How cometh it to passe that thou after 400. yeeres space goest about to teach vs that before we knew not? And so to you how dare you deale after a new manner in so waightie a thing as is Faith, opposing your iudgement to the iudgment of all the Church for these 1600. yeeres? Alas saith Tertullian, qui estis vos, unde, quando? who are you, whence are you, and of what continuance? But suo ipsius iudicio periit forex, By shewing your selfe you perish, as saith Origen and Augustin of others. Now perceiue wee that the iudgement of the whole Church cannot content you, but still you must haue one ink-horne tearme or other of your owne to shew your itching eares. Would not or could not all the learned men of the world define iustifying Faith, and contenting themselves with the Genus and Difference satisfie you, but that you would

would not onely dispute pro forma against them (which might bee in a Scholler for triall of wit tolerable) but also publikely preach against their iudgements, and proclaime them erroneous, only allowing your owne for true.

I. D.

Indeed, *M. Baxter*, it is true, I am no Constable: if I were I thinke I should finde it a very troublesome office to haue such a turbulent spirit within my iurisdiction as you are. And as for the Lions skin, as you say I haue not put it on: it is you that haue ietted vp and downe along time in it, to the great scarring and affrighting of simple people. But because your vntimely braying and the vnlucky appearance of your eares now bewray that it growes not to your backe, you must be content to bee stript of it, and to walke hereafter as you are in your owne hide.

Æsop.

You are offended, you say, that I giue new tearmes to old positions, and handle them *ἑκαστῶν* after a new manner.

An offence not giuen, but taken, and therefore little to bee regarded. For the Philosopher, though he would

*Categ. c. 7.
§. 16.*

haue the common vse of speech to bee retained in familiar conuersation: yet Artists, sayth he, haue liberty to inuent new tearmes, so as they bee proper, determined, and adequated to the thing signified. In regard where-

*Simplic. super
Prædicam.
qual.
Academ.
Quæst. lib. 1.*

of himselfe doubted not first to vse *πρότερον* for that which formerly in the Concrete was called *πρῶτον*: neither was *Cicero* afraid with out former example to call that *Qualitas* which the Grecians tearmed *πρότερον*. In a word, how many tearmes are there now frequently vsed in schooles, which vnto the ancients were vncouth and ne-

uer heard of? It cannot therefore bee a sufficient exception to say the tearme is new, vnlesse with all you shew it is not proper enough to expresse the thing signified, which here you cannot doe, as by and by will appeare.

This I thinke you saw, and thereupon very restrictiue-ly you say that in this point I cannot bee permitted so to doe. And why I pray you not in this point as well as in others? For it hath alwayes beene the custome of the Church of God euen in the highest points of Religion, partly for the clearing of those parts that are obscure and darke in them, partly for the preservation of them against the innouations of heretiks, to deuise new tearmes, and as *Athanasius* speaketh, *things vnchangeably remaining to change the names of things*. Hence the ancient Fathers inuented the word Trinity to signify the plurality of persons in one substance, *Homoousios* to expresse the consubstantiality of the Sonne with the Father, *Theotokos* to maintaine the personall vnion of both natures in Christ, and six hundred such like words vtterly vnknown vnto former ages: *old matters*, as the same *Athanasius* saith, *receiuing new names & those new names couching vnder them no new meaning*. According whereunto *Vincentius Lirinensis*, though he would not haue his *Timothie* to broach new things, yet giueth him leaue to teach the same things he hath learned after a new manner. Being therfore warrated both by the precept & practice of the Primitiue Church I see no cause but that euen in this point also I may be permitted to vse new tearmes.

Perhaps you will say that not only the tearme wherewith it is inuested, but the matter hereof is also new: for so much your questions out of *Hierome* and *Tertullian*, and the flood of words following with not a drop of reason.

In disp. cum
Ario coram
Probo Genti-
li iudice.

Ibid.

Cap. 18.

reason in them seeme to import. Whereunto though I haue already sufficiently answered, yet now I adde by way of surplus, that many Truths lye a long time hidden in their principles, and vnhceded of the wisest, which being at length disclosed and brought to light, are not therefore new in themselves, but onely vnto vs, coming newly vnto our knowledge: euen as the countrey of *America* is called the new world, not because it is of a later creation then *Europe*, *Asia*, or *Africa*, but only because it is of a later discovery. These Conclusions vntill their dependency and coherence with the principles doe manifestly appeare vnto vs, it sufficeth to beleue them implicitly and in the preparation of the Minde: but when they shall bee vnfolded out of their principles, and clearly demonstrated vnto vs by necessary deduction from them, we are bound to yeeld distinct and expresse assent vnto them. And then, as it would haue been great folly in the *Spaniards* to haue refused the gold and treasures of the new world, because it was found out not by the old *Argonauts*, but by *Christopher Columbus* a late sailer: so would it bee great sinne in vs to disclaime and renounce the benefit of a truth, because it is made known vnto vs, not by an ancient Father, but by a man of yesterday or to day. For this were to haue the faith of God Iam. 2. 1. in respect of persons, as *S. Iames* saith, and to restrain the gift of the Spirit of Wisdome and reuelation vnto the times of our predecessors, as if they only had eyes giuen them to spie out truths, and it were impossible for vs to see what they saw, not, although wee caried the *Sunne* in our hands, as *Lactantius* speaketh. Now then (to apply this vnto the matter in hand) if the point you quarrell at bee not onely new vnto the present custome, as *S.* De Ciuit. Dei lib. 22. c. 7.

Ep. 13. ad
Paulin. De
veland. virg.
cap. 1.

Augustin speaketh, but also contrary vnto reason and the grounds of Faith, I confesse it is erroneous; and iustly may you come vpon mee with your demaunds out of Hierome and Tertullian, *who are you, whence, when, when after 400. yeeres you should goe about to teach vs what we knew not before?* But if it bee new only vnto vs, and not in it selfe: then doe I answer your Hierome with Hierome, *Weigh not truth by time*, and Tertullian with Tertullian, *Nor space of times, nor patronage of persons, nor priuiledge of places may prescribe against truth.* For that which is no otherwise new is true, and as the truth of God is with all reuerence and submission to bee embraced. Howbeit this I say not as if I would be thought to bee the first discouerer hereof, or that it had laine hid as it were in the pit of Democritus vntill this time. For that there is a Faith (whose obiect is the Person of the Mediator) was neuer yet vnknowne in the Church, but hath ener beene manifest euen from the beginning. Search the Scriptures and you shall find therein nothing more cleere then this. For (as in the treatise sent you I haue shewed) the whole tenor of them runs thus, *He that beleeueth in mee shall not perish, yee beleene in God beleene also in mee: As many as receiued him to them bee gaue power to bee the Sonnes of God, that is to them that beleene in him &c.* Whereunto I adde that in sundry places it is expressely called *the Faith of Iesus Christ*, not because it inhereth in Christ as in a Subiect, but for that it hath relation and respect vnto Christ as vnto the right Obiect.

Ioh. 3. 16.
Ioh. 14. 1.
Ioh. 1. 12.

Rom. 3. 22. 26.
Gal. 2. 16. 3.
22.
Phil. 3. 9.
Iam. 2. 1.
Reu. 2. 13.
14. 12.

And that at length it appeareth, both that the matter is euery way old though the tearme bee new, and that new tearmes may bee giuen to old matters euen of this kind,

kind, so as they bee proper determined and adequated
 theu. It remaineth onely to shew that such is the
 tearme which here I vse. For prooffe whereof I say no
 more but this, that if our best Diuines haue conuenient-
 ly distinguished other Faiths according to their obiects,
 calling one Faith of story because Scripture story, ano-
 ther Faith of Promise because the Euangelicall pro-
 mise, a third Faith of Miracles because miracles are the
 proper object of them: I see no reason why I may not as
 freely and as fitly call that Faith of Person which hath
 for its Object the Person of Iesus Christ. Neither can
 I conceiue if this bee an inkhorne tearme as it pleaseth
 your elegancy to tearme it, why Faith of Story, Faith
 of Promise, Faith of Miracles should not bee inkhorne-
 termes also. But you are a very nice and dainty man,
 you cantast no wine how old or generous soeuer, vn-
 lesse the cup out of which you drinke it bee grauen by
 Agrippa or Polycletus.

N. B.

But this hath beene the course of all fanaticall spirits in
 all ages, moued with ambition, ambition, ambition, ambition,
 selfe-love, contention, hypocrisie, and couetousnesse, to con-
 demne all others to set up and stablish their owne fantasies.
 Read Augustine, yea see the Ecclesiasticall histories, Eu-
 sebius, Sozomen, Euagrius, Dorotheus, Vincentius &c.
 there shall you see whereupon these Schismes in the Church
 began. Let mee therefore intreate you if you will needs
 deale in these graue causes warre, yet that you will deale al-
 so warre, well, as becommeth a wise man. For otherwise you
 shall bewray your mind desirous of nouelties, hazard your
 credit,

Phil: 1. 14.

De Hæresibus
 ad Quodvult
 Deum.

Diogenianus. *credit, offend the Church, yea as hee saith take upon you to
glew an egge, loosing your labour, and making your selfe
ridiculous to the best.*

I. D.

What hath beene the course of fanaticall spirits in all
ages, and whereupon they haue been moued to beginne
their Schismes in the Church; I am not now to learne
of you: neither needed you in this point so to flourish
with your Greeke, or to make such a rumble with the
names of *Eusebius, Sozomen, Eudagrius, Dorotheus, Vin-
centius* and the rest. But what my inward motives haue
beene, and with what affection I haue proceeded in this
businesse, God and my owne conscience are a sufficient
theater: for your tongue is not the fatme of this floore.
And seeing my earnest protestation in my preface can-
not perswade your vncharitable heart to entertaine a
better opinion of my sincere and vpright meaning in this
cause, but that you will notwithstanding reckon me in
the number of fanaticall spirits, possessed with selfe-love,
contention, hypocrisie, and consciousnessse, condemning all
others to set vp and stablish their owne fantasies; I appeale
vnto him who alone knoweth the heart and trieth the
raines, and say vnto you in the words of S. Cyprian,
*These things haue I written out of a pure mind and con-
science, and with stedfast trust vpon my Lord and God. You
haue my letters, I haue yours; in the day of iudgement both
shall bee rehearsed before the tribunall of Christ.*

Ep. 69. ad
Florent. Pu-
pian.

Whereas you intreat mee to deale in this graue cause
well, and as becommeth a wise man, surely hitherto I
haue indeuoured so to doe: how well I haue performed
it

I leaue vnto the censure of the Church, and specially of those vnto whom the Spirits of the Prophets are subiect. In the meane season pardon mee if I feare none of those dangers you threaten vnto mee. How your selfe will auoid them I cannot tell, for neuer was there man wrote with lesse reason and more follie.

Treatise.

Three Faiths there seeme to be which lay claime and title to the priuiledge of iustification; Faith of History, Faith of promise, and Faith of Person. The first is an assent of the mind vnto the truth of Gods Word, and specially the Gospell. And this whether it bee Acquisitive or Infused hath no interest in the matter of iustification. For besides that is absurd generall knowledge should iustifie---

N. B.

That you dare bee so bold to make such a distribution of Faith I impute it to your desire of nouelties, as you say in Eph. 4.

the words last betweene vs debated. I tell you there is but one Faith, and that a true and liuely working Faith, and this onely is iustifying Faith, and comprehendeth your three nice distinctions, and is compounded of them all conioyned together, the first the beginning, the second the progresse, the third being the end.

Knowledge
the begin-
ning, Appli-
cation or Ap-
prehension
the Progresse,
Rest the end
of Faith.

I. D.

It is not desire of noueltie in mee, but loue of confusion in you, that dare not haue those things distinguished
I which

Top. i. c. vlt.

Ser. de temp.
181.In 1. Cor. 13.
In 1. Cor. 12.De Iustif. l. 2.
cap. 4

which in their natures are diuided. For distinction of that which is ambiguous, saith *Aristotle*, is the prime and most necessary principle both of defining and disputing well: the neglect whereof instead of profitable reasoning about matters of substance, induceth fruitlesse contention and iangling about words. Now that Faith is equiuocall and needeth distinction appeares first by reason, for that it comprehendeth vnder it sometime more and sometime fewer things, is both affirmed and denied of the same persons, is a word of accident attributed to diuers Subiects not contained vnder one next Genus, as to the Elect, to Reprobates, to Diuels. Secondly by authority, *It is one thing to belieue a God, another to yeeld beliefe vnto God, another to belieue on God*, saith *Augustine*. *There is a kind of gift equiuocally called Faith*, saith *Oecumenius*. *Not Faith of doctrines, but Faith of miracles*, saith *Theophilaet*. *There is one Faith of Precepts, another of Signes, another of Promises*, saith *Bernard*. The same among the latter writers confesseth *Melancthon*, *Martyr*, *Kemnitius*, *Hiperius*, *Caluin*, *Wrsin*, *Foxe*, *Perkins*, and who not? Nay behold *Saul* himselfe also among the Prophets: for besides that anon you acknowledge Faith sometime to bee spoken abusiuely and by an equiuocation, you doe expressely both in your margent and text affirme that there are three kinds of Faith, and approue the same distribution which here you condemne in me.

For all this I tell you, say you, there is but one Faith, and that is iustifying Faith. Shall I now say vnto you as elsewhere you doe vnto mee, that you speake pure *Belarmine*? For indeed you vse the very language of that Iesuit. *Seētaries* (saith hee, vnderstanding Protestantes)

we want to distinguish three faiths, of history, of miracles, of promises: but Catholicks teach that they are one and the same Faith, and that justifying Faith. But doth not the Apostle (in the place here quoted by you) avouch that there is but one Faith? yes verily: but thereby in the judgement of the best Divines hee meaneth, not that Faith whereby wee doe believe, but that which we doe believe: that is not the Habit but the Object of Faith, as if hee should more plainly say, *there is but one Christian Religion*. And although in regard of the variety and multitude of materiall objects, there may seeme to bee not one but many Faiths: yet because the formall reason wherefore we doe believe them is but one, namely diuine testimony, and they are in such sort linked and wooven together that one Article cannot bee denied without the dissolution of the whole Creed, all being according to the old rule one copulatiue, it is therefore rightly and iustly called one Faith.

Finally where you say *Faith comprehendeth my three nice distinctions, and is compounded of them all*, I answer that such composition is altogether impossible: for Faith of Story, and Faith of Promise are in the Vnderstanding, but Faith of Person is in the Will, and it cannot be that one and the same Habit should bee subiectiuely in two severall faculties of so different natures. For the Habit that is for example in *Peter* is one in number and that which is one in number is indiuisible, and that which is indiuisible cannot bee at once in two Subiects, because as Philosophie teacheth Numeration is from the plurality of Subiects. This *M. Perkins* saw, and therefore

On the
Creed.

Verrin. 3.

but it seemes not greatly to stand with reason that one particular and single Grace should bee seated in diuers parts or Faculties of the Soule. And this also you cannot bee ignorant was answered in my treatise vnto the same obiection: which obiection I maruell how you can with modestie and credit mention, vnlesse withall you were prouided to satisfie my answer. But seeing (as Cicero saith of *Hortensius*) when you haue ought to say you haue not the power to hold your peace, it is an euident and strong presumption now that you say nothing, that you haue nothing to say.

N. B.

Bleare not the eyes of Gods Saints with your niceties and falsities any longer, for thus you reason. No historicall Faith hath any interest in the matter of Iustification: But firmly to beliene the truth of Gods Word, and specially the Gospell is historicall Faith, Therefore firmly to beliene the truth of Gods Word and specially the Gospell hath no interest in the matter of Iustification. Good Sir I deny your Maior, which you thus endenour to proue ab absurdo & enumeratione partium, No generall knowledge shall haue any stroke in the matter of Iustification, All historicall Faith is a generall knowledge, Therefore no historicall Faith hath any interest in the matter of iustification. Proue your Minor, which I denie, telling you moreouer that firmly to consent to the truth of Gods Word in genere, and the Gospell in Specie is not a Generall knowledge, but a Speciall knowledge, and therefore I argue. Such a speciall knowledge of the Gospell is the beginning of Faith Iustifying. But firmly to consent to the truth of Gods Word and the

Mat. 13. 11.

Ioh. 17. 3.

Mat. 16. 17.

the Gospell is such a speciall knowledge : ex confesso. Therefore firmly to consent to the truth of Gods Word and especially the Gospell is the beginning of Iustifying Faith.

I. D.

If you were as farre from hood-winking your owne eyes, as I am from blearing the eyes of others, you might easily perceiue that now I deale against our common aduersaries the Papists, and ouerthrow the iustification of their Historicall Faith, by the chiefeest arguments which Protestants vse. But you after the manner of those Gladiators called *Andabata*, nor see nor care whom or what you strike : and so mildly affected are you towards mee that so you may make some probable shew of endammaging or disaduantaging mee, you reek not though through my sides you reach and wound the best Diuines of our Church, yea and the common truth which wee all maintaine.

Neither doe I vse such circumguagues, nor wiredraw my arguments into such a length as you beare vs in hand : but hauing nakedly and plainly defined what Historicall Faith is, I proue by two reasons that Faith so defined doth not iustifie, the first whereof is this, because it is absurd that so generall a Knowledge should iustifie. So that your *Ferio* Syllogisme deserues a *Ferula*, and vtterly to bee cashed, as being no creature of mine, but an idle figment of your owne : and the next in Celarent (for so you forme it, although indeed it bee also in *Ferio*, the Minor proposition and Conclusion notwithstanding your generall notes being but particular enunciations) is the onely Syllogisme intended by mee;

I 3

and

De fide Hom.
iustificandi.

Loco de Fide.

Ser. caus. c. 36.

and including my first argument. The Maior whereof it seemes you grant saying nothing vnto it: and the Minor only you deny, which I cannot but wonder at, seeing both the Minor and Conclusion are vniuersally vouched by all the Diuines of our side. The Conclusion is that Historicall Faith iustifies not: So saith Hyperius, *There is a certaine Historicall Faith whereby those things which are propounded in holy writ are simply believed: but yet is not applyed vnto Christ and the matter of our Salvation.* The Minor is that Historicall Faith is a generall Knowledge: So sayth Kemnitius, *There is a certaine generall Faith which usually is termed Historically* and againe, *Historicall Faith is a generall assent holding in generall that the promise of the Gospell is true.* And Mr Perkins, *A generall Faith whereby they give assent vnto the Gospell.* Neither doe I know any one of our Diuines that either in the Conclusion or the Minor doth gainsay them. So that by the iudgement of these men, both consenting to Gods Word in generall, and to the Gospell in speciall, is not a Speciall but Generall Knowledge: and if the Speciality of the Gospell being but a part of the whole Scripture did specify Faith, it would follow thereupon that there are as many Speciall Faiths as there are seuerall Articles of the Creed, which were unreasonable to imagine. For that Faith which assenteth vnto the Gospell is no other then that which assenteth vnto the rest of holy Scripture: and although it may principally respect that part of diuine truth, yet doth it not only respect it, nor is limited thereunto as vnto the proper adequate obiect thereof, but vniuersally extendeth it selfe vnto all supernaturall reuealed verities whatsoeuer. As for that Faith which our Diuines call Speciall,

Speciall, is to be vnderstood of Faith of Promises whereby the Saints apply and appropriate them vnto themselves, particularly and individually assuring themselves of their present iustification and future saluation. And the ignorance hereof as I ween is the cause why you runne generall into speciall and write of this matter so wildly and confusedly.

This notwithstanding very peremptorily you pronounce that *Historicall Faith is a speciall Knowledge*, and thereupon Syllogistically inferre that it is the *Beginning of iustifying Faith*: to what end I wot not well, vnlesse it bee to proue that it doth iustify because as you conclude it is the beginning of that Faith. But whatsoever your intent bee, your argument I answer by distinguishing of the word Beginning. For if you vnderstand thereby a Pre-requisite or Preparatiue vnto iustifying Faith, you doe but fight with a shadow, for in that sence I grant the Conclusion, neither doth such a beginning of iustifying Faith iustify. If you meane thereby that it is iustifying Faith inchoat and in a remisser degree, then I deny your Maior, and say that such a knowledge (call it as you please generall or speciall) is not the beginning of iustifying Faith; If it were, then Diuels and Reprobates hauing it should haue iustifying Faith which Gods Word attributes vnto the Elect onely. And if it

Tit. 1. 1.

bee true that Faith of person is the consummation of iustifying Faith as in the former section you say, it cannot bee that such a knowledge should bee the Beginning thereof: vnlesse you will say that Accidents may passe from one Subject to another, which is against all Philosophy. For Historicall Faith is in the Vnderstanding, and Faith of Person is in the Will: and therefore Faith

of

of Story beginning in the Mind can haue no subsistence elsewhere, and iustifying Faith being perfected in the Will cannot bee begunne in any other Subject. The passages quoted in the margent though you should rack them till they rent asunder, yet will they not confesse what you alledge them for. For how I pray you hang these things together? *To you it is given to know the mysteries of the Kingdome of heauen; This is life euerlasting to know thee; Flesh and Bloud hath not revealed this vnto thee but my Father*, Ergo *Such a knowledge is iustifying Faith begun*. This is too violent astraining of Scripture, and as *Volusian* speaketh, *is not a sucking of milke, but drawing of bloud from the dugs of the Church*. As for the Minor I haue already sufficiently demonstrated the falshood thereof: only it seemeth strange why you should take it as confessed. For sure I am in expresse tearmes I haue affirmed the contrary: neither can I guesse of what words you gather it, vnlesse perhaps of that I say and specially the Gospell, which were too ridiculous. For that indeed confesseth the Gospell to bee a speciall part of Gods truth, but (not determining Faith onely thereunto) it doth in no sort specific it, as is aboue fully proued.

N. B.

Historicall
Faith not di-
uided from
the other two
kinds, but ioy-
ned with the,
is cause of Iu-
stification.

Again I would pray you to speake more learnedly, and argue soundly. For if you had said formerly, *No Historicall Faith only iustifieth &c.* We had been agreed. For *Historica Fides est causa iustificationis non solitaria sed socia; non diuisa sed coniuncta*. But speaking thus absolutely you speake vnlearnedly. Well, thus you proceed leauing your Minor naked and exposed to the mercie of the World.

I. D.

I. D.

Agreed, quoth you? Nay hee can hardly agree with mee that is at warre with himselfe: and had I spoken neuer so learnedly, and argued neuer so soundly, yet I verily belieue you would haue quarrelled at it, because I see you make contradiction of mee the onely rule of your speeches. That there is but one Faith you say it is nouely not to grant, and that Faith only iustifies I think you dare not deny: how is it then that in the margent forgetting your selfe you talke of three kinds of Faith, which except my Arithmetike faile mee are more then one: and ioyne fellows with that in iustification in the body of your text, which yet you confesse doth onely iustify? But what is it that comes nor within the sphere of your omnipotent Philosophie? The power of your Logicke hath already contracted Vniuersall into Specieall: and why then may not the subtlety of your Metaphysicke find a plurality also in an Vnity?

But to be plaine with you, I say that Historicall Faith is so far from being a ioint cause that at all properly vnderstood of Iustification, but onely as I haue said a Pre-requisite or Preparatiue thereunto. True it is that Faith of Person is neuer Solitary, but is euer conioyned with sundry other graces, and among the rest with Historicall Faith: yet are not their operations to bee confounded, because in the same person they are conioyned. Many seeds lye in my hand together, yet euery one hath his seuerall and distinct vertue: Faith of Person is neuer without Faith of Story, yet it is Faith of Person which onely iustifies. And as in the generation of man, the

Sensitiue soule goes before, and prepares a fit organ for the infusion of the Reasonable, and yet not the Sensitiue but the Reasonable only doth informe: so in the reparation of man, Faith of Story proceeds, and makes way for the inducement of Faith of Person, and yet not Faith of Story but Faith of Person only doth iustifie.

Now whether in speaking thus absolutely I haue spoken vlearnedly as you say or no, it skillerh not much, seeing I am sure I haue spoken truly. What euer I am, by the grace of God I am, and desire so to bee vnto his glory. My want and inability I thanke God I know: yet know I no cause why in this mediocrity of knowledge and speech I should in comparison with you any whit disable my selfe. But sith as the Apostle saith, *knowledge puffeth up*, God grant vs both the spirit of humility, that denying our selues and all our learning, wee may be content to bee wholly captiuated vnto the obedience of the Faith of Christ.

The Minor which you say I left naked and exposed to the mercy of the world was this, that *Historicall Faith is a generall knowledge*, which indeed in my Treatise I did forbear to confirme, not for want of sufficient proofes, but presuming that so euident a truth would neuer haue beene denied. But now I hope it appears by what I haue aboue said to bee so well guarded with strength of reason and approbation of the learned, that henceforward it need not feare the rigor of your opposition.

Treatise.

Acquisite Faith the Diuels haue according to that of Saint Iames, *The Diuels belienue and tremble: Infused Faith*

Faith the Reprobates may haue, as Balaam, Iudas, Magus. Now iustificing Faith is proper to the Elect, and therefore historicall Faith cannot iustifie.

N. B.

O yee noble Schollers marke this Syllogisme: I haue made your arguments hitherto for you Master Downe, and in this creeping and incroching argument tell you that you beg the matter in question. For I deny that your definition of Historicall Faith is a generall knowledge, but speciall and peculiar vnto the Elect in the beginning of their iustificing Faith, conioyned with the Application, and Resting vpon Christ and his merits. And to bee plaine with you I tell you it is ridiculous yea blasphemous to say that Diuels haue Faith, or that euer Balaam, Iudas, or Magus had Faith. And so telleth you M. Calvin, *Ridiculum erit si quis Diabolos habere fidem dicat*, it is ridiculous for any man to say that Diuels haue Faith: For there is but one Faith, Eph. 4. and the other is spoken *κατα γενικὴν καὶ ὁμοῦνως*, abusiuely and by an equiuocation, and is but a vulgar knowledge, or rather peculiar shew by miracles &c. as the same M. Calvin sheweth right learnedly, and also telleth you, *Abundè constat totam hanc disputationem de fide non haberi*, it is plaine that this whole disputation Iam. 2. is not about Faith. Let this therefore serue for an answer I pray you to your first distinction of Historicall Faith, which you confound with a vulgar knowledge as appeareth before: knowing this, No man that finally contemneth this Speciall knowledge of Gods Word and specially the Gospel can be saved: For hee can neuer haue the other two kinds of Faith spoken of before, except he begin with this kind of Faith.

In Iac. 2. 19.

1 Cor. 13. 2.
Calu. ibid.

I. D.

Surely I am very deeply beholding vnto your Mastership, hauing so small skill in Logicke, that you will bee pleased to forme my arguments, and to shape them in so excellent fashion for mee. But I beseech you spare your paines where you are like to reape little thanks for your labour. Such officiousnesse in an aduersary is not without suspicion; and if you may haue the hammering of my arguments, your weakest answers I doubt not will be prooffe inough against them. Leauē metherfore I pray you to the meaning of my own weapons, and looke you well vnto your owne defence; for I feare mee you will hardly bee able to auoid the danger of them. For thus I reason, *That Faith which Diuels and Reprobates haue, iustifies not: Historicall Faith Diuels and Reprobates haue, Ergo Historicall Faith iustifies not.* Here you see nor creeping, nor incroching, but faire and plaine dealing and such as I am well content all noble Schollers marke it. But let vs see what you reioyne hereunto.

First, you say I beg the matter in Question. What matter? that Historicall Faith is a generall knowledge; but neither is that the matter now in Question, neither doe I any way beg it. For in this Syllogisme the Question is, whether Historicall Faith doe iustify, of your Question there appeares nor palme nor footstep: which yet in the former section against your negatiue I haue proued to bee most true. That which you adde if it bee not senselesse is contrary both to your selfe and vnto reason. For saying that Historicall Faith is proper and speciall vnto the Elect in the beginning of their iustifying Faith, you

you plainly distinguish it from iustificyng Faith, which is contrary to what you haue elsewhere said. If you still confound them and make Historicall Faith the beginning of iustificyng Faith, it is as if you should say the beginning of iustificyng Faith is speciall and peculiar vnto the Elect in the beginning of their iustificyng Faith, which is altogether witlesse and senselesse. Lastly, to say that Historicall Faith which before was Generall and common as soone as it is conioyned with application and Resting on Christ becomes speciall and peculiar, is vtterly void of reason. For as Grace superadded vnto Nature in the Elect makes not Nature speciall and peculiar vnto them, but that still it remaines common vnto all men: so also Historicall Faith by accession of Iustificyng Faith or Affiance changeth not its nature and becomes Speciall, but as it was euermore continues General. General I say, both Objectiuely as stretching it selfe vnto all supernaturall reuealed verities: and Subiectiuely not being appropriated vnto the Elect onely, but commonly incident vnto others also.

Secondly you deny the Minor, telling mee plainly that *it is ridiculous yea blasphemous to say that Diuels haue Faith, or that euer Balaam, Iudas, or Magus had Faith.* If I should now temper my inke with some sharper ingredient, and in the zeale of my affection say vnto you as the Angell sometime said vnto Satan, *The Lord rebuke thee,* it were no more then here you iustly deserve. For it is not holy and learned men alone (which yet were too impudent) but euen the spirit of Wisdome and truth himselfe whom (I tremble to speake it) you charge with ridiculousnes and blasphemie. For doth not the Holy Ghost by Saint *James* in expresse tearmes say,

Iam. 2. 19.
A&T. 8. 13.

De vnico
Bapt. cont.
Petil. c. 10.

Inst. lib. 3. ca.
2. §. 10.

In A&T. 8. 13.
On the
Creed.
Ans. to Rhem.
T. in Iam. 2. 6.

The Diuels belieue and tremble? and by Saint Luke, *Then Simon himselfe also believed?* and did not *Balaam* prophecyng of Christ, and *Judas* preaching Christ as sent vnto those truths wherewith they were illuminated? And what Orthodoxe Diuine is there ancient or moderne who falling vpon this question doth not acknowledge that Diuels and Reprobates doe Historically belieue? *Saint Augustine* is bold and compareth the Faith of Diuels confessing Christ, *Wee know thee what thou art*, *even the Sonne of God*, with that memorable confession of Peter, *Thou art the Christ the Sonne of the liuing God*. This confession, saith hee, was fruitfull vnto Peter, but pernicious vnto the Diuels, yet in both not false but true, not to bee denied but acknowledged, not to bee detested but approued. And a little after hauing vouched that of *Saint Iames*, the Diuels belieue and tremble, and compared therewith the Faith of those who belieue the truth of God but liue wickedly, *Behold*, saith hee, *Wee haue found out of the Church not onely certaine men*, but *Diuels also confessing the same Faith of one God*, yet both confirmed by the Apostles rather then denied. Of the same iudgement are our latter writers, *That Faith is attributed to Simon Magus*, saith *Caluin*, *We understand not with some that hee fained in words a Faith which was not in his heart*, but *thinke rather that being overcome by the Majesty of the Gospell*, hee did in a sort belieue and acknowledge Christ to be the Author of Life and Saluation. *Simon*, saith *Beza*, *believed with Historicall Faith*. *Historicall Faith*, saith *Perkins*, *is in the Diuell and his Angels*. Such a Faith, saith *Fulke*, *as is in Diuels*, namely an acknowledging that there is one God, and so likewise of all the rest of the Articles of Faith to bee true, without trust or confidence

dence in God. Finally, the whole Church of Aufpurg,
Whereas Saint Iames saith, the Diuels believe and trem- Harm. Con-
ble, hee speaketh of an Historicall Faith: Now this Faith fell.
 doth not iustifie, for the Diuels and the wicked are cunning
 in the History. Which last words I would wish you to
 note and obserue. For if Historicall Faith bee no other
 then an assent of the Mind vnto the truth of Gods
 Word, then Diuels and Reprobates so assenting, yea
 being cunning in the Story, must needs haue Historicall
 Faith. Adde hereunto, that if they doe not so much as
 Historically believe, then the sinnes which they commit
 against the Gospell are onely sinnes of ignorance and not
 against knowledge, neither can they offend of malice,
 or fall into that vnpardonable sinne which is against the
 Holy Ghost. Neither lastly can any bee said to haue *Mat. 12. 32.*
made shipwracke of Faith, which yet the Scripture saith
 some haue done, vnlesse perhaps you will say a man may *1 Tim. 1. 19.*
 make shipwracke of that which hee neuer had. So that
 now if I haue spoken ridiculously and blasphemously as
 you say, you see what Schoolemasters haue deceiued me,
 and vpon what reasons I haue been drawne into this fol-
 ly and impiety: or rather the world sees what folly it is
 in you thus against all reason to impute *blasphemy and ri-*
diculousnesse vnto the truth of God, and the most glori-
 ous preachers and defenders thereof.

Yet *Caluin*, you say, telleth mee it is *ridiculous to say*
that Diuels haue Faith, and, it is *plaine that this whole*
disputation Iam. 2. is not about Faith. But is it possible
 that *Caluin* should striue against the torrent of so maine
 authority: or like the Philosopher of whom *Aristotle*
 speaketh forget, his owne voice, and vn say that which he
 had formerly said? Certainly if you wil giue him leaue to
 bee

In Iam. 2. 20.

Beza in eundem locum.

bee the interpreter of his owne meaning you shall find hee doth not. For when hee denieth that Diuels haue Faith, and that *Saint Iames* there disputeth of Faith, hee vnderstandeth not Faith indefinitely, but particularly iustifying Faith. This is euident by his annotation on the twentieth verse, *Here, saith hee, is no disputation of the cause of Iustification*, whereby what other can hee meane then Iustifying Faith? And when hee saith *the dispute is not about Faith*, hee addeth forthwith, *but of a vulgar knowledge which conioyneth a man to God no more then the sight of the Sunne lifts him to Heauen*. Now what is that Faith which vnites vs vnto God, but onely Iustifying Faith? and what is this vulgar knowledge other then Historicall Faith, by which the eye of the mind sees diuine truth as that of the body sees the Sunne? Of that therefore by *Caluins* iudgement *Saint Iames* speaketh not, of this hee doth. And *Beza* who vpon this place treadeth in *Caluins* steps and well knew his meaning affirmeth that *Saint Iames* vnderstandeth not the same Faith whereby *Saint Paul* saith wee are iustified, but onely that whereby wee doe believe there is a God, and that Christ is the Sonne of God, and that all things prescribed in both the testaments are true, which is inefect the very definition of Historicall Faith. But for all your prayeing of *Caluin*, you cannot bee contented with his exposition, but you must needs haue a tricke beyond him. For whereas hee by *Saint Iames* his Faith vnderstand a *vulgar knowledge*, you will rather haue it to be a *peculiar shew by miracles*, which is the most senselesse deuice that euer was imagined. For who euer dreamed that the Question which there the Apostle disputeth should bee this, *Whether a peculiar shew by miracles*
with-

without works doe iustifie? And when hee saith *Thou beleeuest there is one God, thou doest well; the Diuels beleeue also and tremble*, what brute of *Cuma* or *Arcadia* would expound it thus, *Thou hast a peculiar shew by miracle, it is well, the Diuels haue a peculiar shew by miracles also and tremble?* Learne therefore and know that the Faith which Diuels haue, cannot bee Faith of miracles: for miracles the Diuels can worke none, being limited within the compasse of their nature which cannot produce supernaturall effects, and neuer being ordained to bee the confirmers of Faith, to which end miracles were appointed. Now then to end this point, whereas you pray this may serue for an answer vnto my first distinction of Historicall Faith, I must tell you plainly that what you cannot win by force, you are not like to get by begging; neither can I at any hand bee intreated to accept of friuolous and desperate speeches, for sound and substantiall answers. Whereas againe you make the ground of my error as you pretend to bee *confounding of Historicall Faith with a vulgar knowledge*, You shall by your patience giue mee leaue still to erre that error, vntill by some new-found nicetie you can distinguish them, whereof I pray you let vs heare by the next. Lastly, where you wish mee to know *that whosoever finally contemneth Historicall Faith cannot haue the other two kinds of Faith, nor bee saved*, I doe you to weet that I know it right well, but what you intend or would inferre thereon nor I nor I thinke your selfe know. Some thing was to be said to make a shew and to fill vp paper: but what and how pertinent it is, *Hippocrides* cares not.

Treatise.

The second is Faith of Promise and is a Perswasion or Assurance that the Promises of God made in Christ, to wit iustification, remission of sinnes, adoption, regeneration, finally Election it selfe and eternall saluation doe particularly pertaine vnto mee and are mine; Yet this iustifies not.

N. B.

And I confidently holdt hat a firme and finall perswasion, application and assurance that the promises of God made in Christ to wit Iustification, Remission of Sinnes, Adoption, Regeneration, and Election it selfe, and eternall Saluation doe particularly belong vnto mee and are mine, is that which iustifies a man before God. You deny it, and thus you oppose.

I. D.

Vnto my assertion you oppose only your simple contradiction, preparing your selfe immediately to answer my arguments. But because in my Treatise certaine words are promised before my reasons, whereat you ca- uill after your confused manner in a very importune and vnfit place: I will by your leaue rectifie what you haue disturbed, and maintaine them there where my owne method first ordered them.

Treatise.

This Faith of Promise although I deny not but in
Scrip-

Scripture it is called Faith, and that euery Saint of God both may and ought to haue particular perswasion and Assurance: Yet I confidently deny that this Perswasion and Assurance is that which iustifies a Man before God.

N. B.

A man may bee saued by this Faith, yet this Faith is not a iustifying Faith, therefore a man may bee saued without a iustifying Faith. Whosoever may bee saued by this Faith, and by your third kind of Faith may bee saued by two kind of Faiths, the one iustifying, the other not iustifying, which is absurd. Yet by your confession M. Downe, a Christian ought to haue this Faith as of necessity. Then if hee ought to haue it hee cannot bee without it, and yet may ordinarily be saued without it as you say, and so saued without that which hee ought of necessity to haue to saluation: and also ought to haue, that to saluation which will doe him no good to saluation because hee may bee saued without it. What absurdities and contrarieties be these?

I. D.

Now alas were I as cunning as *Theseus* himselfe, how could I winde my selfe out of these perplexities and labyrinths wherein you haue intangled mee? or were I as strong as *Samson* how could I breake in sunder these cords of absurdities and contrarieties wherewith you haue so fast bound mee? And yet when I looke more neerely vnto the matter, mee thinks the knots are not so intricate that there needs some God from the engine, as it is in the Prouerb, to vntie them. For as Augustin

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saith,

faith, Doe but restore my words, and your calum-
 nation will presently vanish. All I say is no more but
 this that euery Saint of God both may and ought to
 haue particular assurance and perswasion: you report
 mee to say: A man may bee saued by this assurance, and
 that he ought to haue it as of necessity to saluation. Be-
 twixt which sayings there are as the Poet speaketh ma-
 ny high hills and deep seas: and therefore what iars or
 discords soeuer you haue here found, is in the song of
 your owne setting and not of my deuising. For what
 mad Syllogismes are these if instead of your imaginary
 proposition you restore my true assertion, and then
 adde vnto it your Assumption and Conclusions, thus;
*A man may and ought to bee assured, But Assurance is not
 iustifying Faith, Ergo, a man may bee saued without a iu-
 stifying Faith, Ergo, a man may bee saued by two kinds of
 Faith, Ergo, hee may bee saued, without that which hee
 ought of necessity to haue to saluation, Ergo, hee ought to
 haue that to saluation which will doe him no good to salua-
 tion:* Doe you not see that against the canons of Logick,
 first, you haue one tearme in the conclusion, namely may
 bee saued, which is not found in either of the premisses?
 Again, that neither tearme of the Conclusion is in the
 Maior proposition? And lastly, that the Conclusion is
 affirmatiue notwithstanding that the Assumption is ne-
 gative? Fie, fie that a Logicke-wright should so much
 overshoot himselfe, and so shamefully transgresse his
 owne precepts. This infamy (to retort vpon you your
 owne words) had you not incurred, if you could haue
 abstained from peruerting my speeches, and adding vn-
 to them such impudent glosses of your owne.

• But yet when I say a man ought to haue Assurance,
 doe

doe I not therein confesse it to bee so necessary vnto Saluation that a man cannot be saued without it? Nothing lesse, and God forbid that euery ignorance or doubting of what wee ought to know, should presently exclude and barre vs from Saluation; for then no flesh possibly could bee saued. Although therefore when I say a man may bee assured I confesse a possibility, and when I say hee ought to bee assured I acknowledge a dutie: yet doth it not follow thereupon that such assurance is of absolute necessity. Necessary it may bee vnto the well-being of the Sonne of God, but not vnto his Being, as if hee could not bee a new creature without it: necessary to cheere and solace him in the way to the end, but not vnto the end it selfe, as if without it hee could not aspire vnto saluation. Such absolute necessity of assurance vpon paine of damnation I know none, saue onely of those truths which wee call fundamentall, among which I suppose your and my iustification and saluation are not to bee reckoned. And yet had I said (which I deny) that *Assurance is necessary vnto Saluation*, what inconuenience is it to say that neuertheless it is not necessary vnto iustification? For Saluation is the End, Iustification a meane or way vnto the End, and more things are subordinate vnto the end, then vnto the way: as vnto Saluation both Faith and workes are necessary, but vnto Iustification Faith alone is required. And therefore also it is no absurdity to say that two Faiths are requisite vnto Saluation, as indeed Faith of Story and Faith of Person are; although but one Faith iustify which is Faith of Person. And thus much for your plaine-song: now let vs heare your descant and diuision vpon it.

N. B.

Martiall.

Emeropes apud Apophth.
Chrysippus.Athanaf. in
Symb.

Alcæus apud

Athen. l. 7.

Catull.

Mat. 11.

1 Tim. 3. 15.

Act. 9.

Dij mentem tibi dent tuam Philæni, God send you your right wits to see these errors and to amend them. *Mη γὰρ ἄγεις τὴν ψυχὴν σου*, Ne vities Muscam said one, Corrupt not musicke, speake not contraries nor novelties. You cannot alwayes saile in the night but at last will bee taken, if you were as craftie as a Cuckow, as spake Pliny and Aristotle. Wee hold in Diuinity but one Faith and not diuers in specie, and that euery Christian man is bound to haue it hauing meanes giuen him from God vpon paine of damnation, and that no man can ordinarily bee saued without it, And therefore doe cast out your cobwebs, as following his counsell that said Vasis eijcias quas nectit aranea telas, knowing that your speeches endeaunour to mingle water and fire together, which is impossible to doe. Neither are your forces any thing able to deceiue Gods Eleſt, so long time trained vp in his blessed schoole. Well may you consume your selfe as one said Comedo meipsum more Polypi, I eat vp my selfe like Polypus, but the Church can you not deceiue, for your sacke is full of Spiders as Catullus telleth one, Nam tui Catulli Plenus sacculus est araneorum. The Church is no reed but the pillar of truth, and therefore it is hard for you to spurne against it.

I. D.

Vnto this Rapsodie of sentences and prouerbs drawn in like Hercules oxen, and tyed together like Samsons foxes so preposterously by the railes, were I a Grammar-schoole-boy againe, I would quickly patch you vp an
answer

answer in the same kinde. But now I affect not an opinion of learning that way, desiring as becomes a Diuine rather to bee reall then verball. If children either in age or vnderstanding bee pleased with such Pedanterie, and delight to see so many babies in your writing, I enuie it not, so long as the grauer and learned sort rest contented and satisfied with the substance of my reasons. Only vnto that charitable prayer which you make for me out of that deuout Poet Martiall, that *God would send me my wits againe*, I know not what kinder wish to oppose then that of *Horace* the deuouter Poet of the two, that you which are franticke and bedlem-mad would something beare with those who are but a little discred and distempered. For indeed you are right twin vnto the Lunaticke gentleman in *Horace*, and as hee euery day visited the theater and there sate clapping his hands and keeping a stirre as if he saw some notable Tragedie acted before him, whereas the stage all the while was empty: so you here make much adoe, and tell mee of I know not what absurdities, contrarieties, and nouelties, and yet the ground you lay for them is in my words nowhere to bee found. Wherefore as *Sophocles* being accused of dorage read before the iudges his *Oedipus Colonus* which he had very lately composed, and then demanded of them whether it seemed the poem of a doraard or no: so because you charge mee as bereft of my right wits and fraught with nothing else but errors and contradictions, I appeale vnto the Christian reader, praying him to peruse and ponder my treatise, and if hee please this Disputation also, and then to iudge indifferently betwixt vs whether I bee as this *Festus* accuseth me mad and beside my selfe, or else with Saint Paul

Lib. 2. Sat. 3.

Cic. de Senect.

Act. 26. 24. 25.

haue

haue spoken the words of truth and sobernes.

Treatise.

I. *Arg.* If this were iustifying Faith, then whosoe-
uer liues and dies without this particular Assurance can-
not bee saued: *sine Fide* &c. without Faith it is impos-
sible to please God. But a man may bee saued without
it. *Ergo.*

N. B.

*I hope you meane de adultis, of men that haue meanes gi-
uen them from God to get this Assurance: for otherwise I
easily agree that God may extraordinarily saue whom
it pleaseth him. But doubting not of your meaning, and
denying your Minor, you take vpon you to proue it, first
by an instance, and next by six reasons: All which let vs
see.*

I. D.

Epist. 57.

Taking me to meane *de adultis*, you doe no whit mistake
mee: for as *Augustin* saith, that *Infants know the things
of God who know not so much as the things of men*; if wee
should goe about by words to demonstrate, I feare mee wee
should bee iniurious euen to our very senses, endeuouring
to perswade that by speech, the euidence of whose truth sur-
passeth all faculty and office of speech. Neuerthelesse be-
cause it is written without Faith no man can please God,
and, the iust shall liue by his owne faith, many learned
men haue hereupon conclude that Infants haue a Faith
euen of their owne: in so much that *Beza* though of a
different iudgement confesseth this to bee a very solid
and

Ada. Col-
loq. Mom-
pelg. Resp. de
Bapt.

and firme foundation, and soone after addeth, that of this matter very learned Diuines, yea and the ancient Fathers also differ in opinion: *for this Question*, saith he, *is among the number of those wherein because wee all know many things but in part wee may vary in iudgement, and yet the foundation of orthodoxall Faith stand safe.* But you take it I meane *de adultis*, and as I haue said you doe not mistake mee, and therefore you deny my Minor: which when you say I proue by an instance and six reasons, it seemes you passed ouer my reasons perfunctorily and without attention, or cared not to let drop of your pen at aduenture whatsoeuer came next to head. For I proue the Minor by one instance onely, and the arguments following are no more but siue, and conclude not the Minor but the maine Question, to wit, that Assurance doth not iustify: The instance is this.

Treatise.

Instance in those our Brethren of Germany who hold that Faith may totally and finally fall away, and consequently that there can bee no certainty of Saluation, whom yet the Church of God calleth and counteth Brethren, and it were vncharitable to censure of them otherwise. Therefore (or at leastwise probable) Faith is not an Assurance.

N. B.

Whatsoeuer our Brethren of Germany hold is true, but they hold that a man may be saued without this Faith, Therefore this position is true. O hominis acumen & argumentum lepidum! *What mood and figure I pray you was this*

M

Syllogisme

Ep.

Tract. of Pa-
cis.

Syllogisme borne in? But prone your Maior; for we haue lear-
ned Christ otherwise then to tie our Faith vnto the opinions
of any one particular Church. Yea this argument sauoureth
mightily of Popery, which I thought you had beene as far
from as I know you are in this point from Christs verity
and Christian unity. For why I pray you might I reason
thus as you doe to proue that works doe iustify a man before
God, and merit eternall life. The Church of Rome holdeth
so, Ergo, the Position is true? Ob. But you will say they
are no Brethren: A. I answer they bee the Church of God
if wee belieue M. Calvin and M. Bunny citing this
place Antichrist sitteth in the temple of God: But hee sit-
teth at Rome, Therefore Rome is the temple of God. But I
pray you let vs not bee bound to defend the errors of our
Brethren, neither too hasty to discouer them. And that this
opinion is an error let the whole course of the Scripture de-

Da-
ri-
clare. Whosoener liueth by Faith liueth for euer, But the
Saints of God liue for euer, Therefore they liue by Faith

j
for euer. All the gifts of God be without repentance, Faith
Dari-
j
is the gift of God, Therefore without repentance. That

Perficiet vsq;
ad finem bo-
num Phil. 2.
Fides est opus
Dei.

Ioh. 6.

Ambr. 2. Cor.
6.

Aug. in Ioh.

Tract. 106.

col. 513.

which continueth vnto the end and is made perfect cannot
finally fall a way, But Faith continueth vnto the end and
is made perfect, Therefore it cannot finally fall away. See
what the Fathers say, Neque fides vera est si non sit
perpetua, sed possit deficere, Neither is Faith true Faith
except it bee perpetuall and cannot fall away. Credere ve-
rè est credere inconcussè, firmè, stabiliter, & fortiter:
To belieue truly is to belieue without wauering, firmly,
stedfastly, and strongly.

I. D.

There is a little triobolar pamphlet commonly
called

called *Baxters* Logicke, the Authour whereof I thinke you esteeme as skilfull in that Art as euer was *Zeno* or *Aristotle* himselfe. Though I could neuer find in my heart to loose an houre or twaine in perusing it, yet I perswade my selfe no man can better resolute you in what mood and figure this Syllogisme was borne. But if not satisfied herewith you will needs know my opinion also, thus I thinke without all figure it was borne in a peeuiish mood. For it is farre from my thought and purpose to maintaine that *Whatsoever our Brethren of Germany hold is true*, or that *Faith once infused can either finally or totally fall away*: and if you were not either desperately impudent, or brutishly ignorant, you would not so haue forced my words, and obtruded such vnreasonable reasons vpon mee. For thus I argue, *Our Brethren of Germany may bee saued, yet they haue not this Assurance*, Ergo, *some that haue not this Assurance may bee saued*. The Maior is grounded vpon the iudgement of Charity, and the censure of Gods Church calling and counting them Brethren. Such is the iudgement of *Beza*, *Sadeel*, *Jewel*, *Whitaker*, *Reinolds*, *Perkins*, and whosoever is borne within the temperate zone of Christian loue, and not vnder the burning region of intemperate zeale, or frozen climate of vncharitablenesse. The Minor is thus proued, because they hold that *Faith may finally and totally fall away*. For whether this Position bee true or false is not materiall in this place: onely if they hold so, as questionlesse they doe, then can they not bee assured, which is my Assumption. For to bee certaine of Saluation, and in possibility of damnation are incompatible and cannot stand together.

These things being so, to what end take you so much
M 2

paines

Epist. 2.
ad Dudich.
Posnan. A-
fert. conf. in
notâ vnitatis.
In Apol. and
Defence of
Apol.
De Eccles. q.
5. c. 8.
In thesi 5.
On the
Creed.

paines to shew that *it is not alwayes true which some one Church holdeth*, troubling the Reader with your needlesse Obs and Sols? and why doe you alledge so many Scriptures to proue that Faith cannot faile, a truth I neuer doubted of? For herein you doe but plow the Sea-shore, and let flie at *Sempronius* when it was *Titius* that strake you. Neither is it a matter of any hardnesse or difficulty to refell the most of your arguments if I would spend time and oyle about it: for like a bungling workman you haue marred a good cause with ill handling. For example (to giue you a little tast of your weaknes this way) that *wee are not to tie our Faith vnto the opinions of any particular Church* you proue, because the contrary *saoureth mightily of Popery*. And yet Popery teacheth not that a particular Church cannot erre, nay doth not define that the particular Church of *Rome* cannot erre, but only alloweth that priuiledge vnto the Catholicke or Vniuersall Church. Againe, to proue that Faith cannot finally or totally fall away thus you reason, *Whosoener liueth for euer liueth by Faith, But the Saints of God liue for euer, Therefore they liue by Faith for euer*. May I not now in requitall of your scolding exclamation crie out *O hominem obtusum & argumentum stupidum*? For first you conclude that the Saints liue by Faith, which is not the point in question. Secondly you haue one tearme in the Conclusion not found in the premisses, namely *liue by Faith for euer*, and so your Syllogisme is a meere Paralogisme. Lastly, if to perfect vp the Syllogisme you vnderstand the Maior Proposition thus, *Whosoener liueth for euer liueth by Faith for euer*, then doe I flatly deny it: for they that liue for euer liue onely in this life by Faith, in the life to come Faith ceaseth,

seth, and then they liue by vision, not by Faith. But I forbear farther to examine either these or the rest of your arguments, partly because wee agree both in the generall Conclusions, and partly lest I proue as wise as he, who while his fellow was milking a ram-goat, held a sine vnder to receiue the milke.

Demonax apud Plut. A. poph.

N. B.

But you say the German Church holdeth it: I deny it, neither can you be able to shew it, and therefore it is a great sinne thus to traduce the fame of so honorable Personages. Three and those no small lights in the Church of God will shew which hold the contrary, and so leaue you to the Spirit of God who worke in you conuersion. Luther in the place before, saith, Veri auditores sunt qui Verbum Dei perpetuo retinent & fructum adferunt: They bee true believers which hold fast alwayes the Word of God (which none can doe without Faith) and bring forth fruite. Brennius speaking of time-seruers saith that they did neuer truly belieue, Bucer calleth that Faith which may be lost imaginem fidei & simulatam credulitatem, an image of faith and counterfait credulity. Now you haue heard these great Fathers of Germany against you, with what face can you accuse so indefinitely the Brethren of Germany of so notable an error? But I will stay your leisure to produce those German-Brethren.

In Postill. maior in Sexages. in Euang. Luc. 8. de Semine.

In idem. Euang. In ad Eph. c. 1.

I. D.

My leisure shall you not long stay for. That many doe not perseuere but fall from grace, both Scripture and experience teacheth, saith Kemnitius. They that are most ele-

Exam. parte 1. de Iustif.

Colloq.
Mompelg.
quæst. de
Bapt.
De gratiâ vni-
uersali p. 26.
1b. p. 30.

Cent. 1. l. 2.
ca. 4. p. 275.
& l. 1. c. 4.
p. 120.

Harm. conf.
incon. Sax.
art. 10.

sted may become Reprobates and therefore utterly fall away, faith D. Andreas. David was elected, faith Hemingius, yet indeed lost the spirit, and was made guilty of eternall wrath untill hee againe repented. And againe, As often as a sinner, faith hee, although neuer so enormious repenteth, of a vessell of dishonour and wrath, he is made a vessell of honour and mercy: as on the contrary side whosoever is a vessell of honour and mercy, when willingly and wittingly hee fals into sinne, hee waists his conscience, and loosing Faith becomes a vessell of wrath and dishonour. The Century-writers, That Faith once conceived may be lost and shaken out, it is plaine by sundry examples and by the sayings of Christ: and, that Faith may bee lost the Apostles both by their sayings, and examples doe demonstrate. Finally, the whole Church of Saxonie, It is manifest that some that are regenerate doe griue and shake off the Holy Ghost, and are againe reiected of God, and made subiect to the wrath of God, and eternall punishment. Read Zanchie in his Miscellanies, and there shall you find how much trouble that that worthy man sustained in Germany among other things for gainfaying this point. For indeed this is one speciall Article wherein wee and the Lutherans (for them I vnderstand by Brethren of Germany) doe disagree, and the ignorance thereof argues that you are little or nothing at all acquainted with the controuersies that are betwixt vs and them.

But you haue great Fathers of Germany against mee, and can shew three no small lights in Gods Church which hold the contrary, euen Luther, Brentius, and Bucer. First Luther was no Lutheran, and not holding all those errors which thole who are called of his name defend, is
not

not to bee reckoned among them : yet thus saith hee , *It is necessary to teach and know that when the Saints fall into manifest sinnes , as Dauid did , then Faith and the Holy Ghost are lost.* Brentius indeed was a rigid Lutheran, and therefore it is likly hee held as the rest of his fellowes doe, for certainty I haue none hauing not his writings by mee. Neither doth the passage you alledge out of him euince the contrary ; for as Executifidians (giue me leaue so to call them) distinguish , they that haue true Faith in the *trunesse* of essence or existence , may yet as they say want true Faith in the *trunesse* of permanence or persuerance. As for Bucer hee fals not within the compasse of those whom I meane by the Brethren of Germany, for hee was none of those whom they call Lutherans. And yet as hee is alledged by *Zanchie* and others for the Perpetuity of Faith , so is hee vouched also by the contrary side for falling away from grace , as where hee saith : *They who sinne against conscience by no meanes haue a true and liuely Faith.* But suppose these three were such Brethren as wee speake of , yet what are they to *Kemnitius*, *D. Andreas*, *Hemingsius*, *Illyricus*, *Wigandus*, *Mathæus Index*, *Basilius Faber*, the whole Church of Saxony, and generally all Lutherans, who all hold as I haue affirmed ? And therefore I do not as you say traduce their fame, nor accuse them wrongfully of error : they themselues haue diuulged and published it to the whole world in their books. And so my Assumption, that they haue not Assurance remaineth hitherto in his full strength and vertue.

In artic. smal.
cald.

In Miscell.

In Colloq.
Ratisb. pag.
247.

N. B.

You conclude vpon the premisses thus , Therefore or at least.

Ammian.
Marc. l. 17.
Plutar. in col-
lect.

Ep. ad Bos-
phor.

leastwise probably this is not iustifying Faith. Dispute you positively, and conclude probably? Alas Master Downe, doe you preach after this manner at Cambridge to deliuer definitions by Sophistrie, when you should speake verè truly? It seemeth when you said so you were not perswaded that your doctrine was true, but determined contingently and probably with fine words to ensnare poore silly hearers. For when you say, Therefore or at leastwise probably, you doubted of the Truth thereof. Surely this is not to goe recto pe-ctore with an upright conscience in Gods cause. But I hope wee shall take heed of you when you preach next, seeing you meane to tell vs the truth but only a probable tale. Σοφὶς δὲ ἄνθρωπος, A wise man will eschew your snares. Bis enim ad eundem lapidem impingere stulto conuenit, saith Gregorius Theologus, It is the property of fooles to stumble twice at one stone.

I. D.

Ep. 19. ad
Hieron.

Why Sir is it vnlawfull to conclude otherwise then Apodictically? or is it Sophistrie to vse Dialecticall Syllogismes in matters of Diuinity? Certainly then much to blame are all those Logicians who handle Topical Syllogismes whose matter is contingent other wherethen among the Elenchs: and fouly ouerseene are all writers both sacred and profane, ancient and moderne, who oftentimes dispute probably, knowing that although Demonstration only doe force and constraîne, yet Probability doth very much bend and incline the minde. Saint Augustin did not so lightly esteeme of Probable reasons: for Other writers, saith hee, I so read, that how much soeuer they excell in holinesse and learning, I doe not therfore thinke any thing to be true because they iudge so,

so, but because they perswade me either by those Canonick
 Authors, or by probable reason not abhorring from truth.
 Bellarmine vpbraiding *Illyricus* for his Coniectures is
 thus answered by learned *Iunius*, Bee not so hot I pray
 you against humane coniectures: In a word whether wee
 would modestly shew our owne opinion, or refell anothers,
 wee deale humanely saying it is a coniecture, but to vpbraid
 humane coniectures is meere inhumanity. Nay *Daniel*
Chamier a very learned late writer in his booke de æcu-
 menico Pontifice doth professedly distinguish his argu-
 ments into Scripture, Coniecture, and Testimony: and will
 you therefore say of him as you doe vnto mee, that hee
 doubted of the truth of his cause, determined to ensnare
 poore silly Readers, and walked not recto pectore with an
 upright conscience? But so it is (I vse the very words of
D. Fulk being almost in the same tearmes cauilled with-
 all by blundering *Bristow*) When you can say nothing a-
 gainst my assertion your selfe, you would make mee vncer-
 taine of it, and say that it is but a light suspicion of mine,
 because in one place before I come to the sound prooffe of it I
 say it is a probable coniecture. And doth it follow therefore
 that I doubt of it because I offer a probable coniecture vnto
 other mens vnderstanding before by order of discourse I am
 brought to the manifest probation of it?

Contrà Bell.
 de transl.
 impl. 1. c. 11.

Dan. Cham.
 de æcum.
 Pont.

Reioinder to
 Brist. reply.

Well yet if Probable like you not, those that follow
 are Necessary, and I feare mee you will bee able to say
 little to them that leaue this without answer, and the
 weaker the argument the more disgrace to bee graued
 by it. But my purpose in vsing both, was for the more
 strength and perswasion: for as *Pindar* saith, It is the sur-
 est and safest way in a tempestuous night to cast out of the
 ship two ankers.

Olymp.
 eid. 6.

Treatise.

2. *Arg.* That which is in time after iustifying Faith cannot bee that Faith; This is vndeniable. But this Particular knowledge is in time after that Faith. This I proue out of 1 *Ioh.* 5. 13. These things haue I written vnto you that belieue in the name of the Sonne of God, that yee may know that yee haue Eternall life. Behold Belieuing goes before and Knowledge comes after. As for that which followeth in the same verse, and that yee may belieue, I interprete it of Perseuerance and growth in Faith. Howsoever Belieuing and Knowing are here distinguished, and therefore are not all one.

N. B.

I deny your Minor: neither doth that place of S. Iohn helpe you ought as wee shall see anon. I tell you that iustifying Faith is a Particular Knowledge, though in other tearmes by vs vsed, and by the Scripture set downe. So that where you say, a man first belieueth and then knoweth, wee say hee beleeueth, that is, hee particularly knoweth, apprehendeth, and applieth Christ to himselfe perpetually and liuely to his salvation. So that Belieuing and particular knowing himselfe to bee elected are one: and that it is this knowledge thus I argue.

I. D.

Before you come to bestow a word or two vpon the Minor which you deny, you thinke it good like a cunning

ning and subtle disputer flatly to deny the Conclusion, and peremptorily to auouch the Contradictory vnto it, & then very prodigally to wast a multitude of words in the prooffe thereof. A maruelous policy I promise you vterly disabling me from farther replying: for as much as Logicke it selfe giues no precept how a man may reply vpon him who denies the Conclusion, and taking the Contradictory thereof as granted goes about thereby to disproue the Premises. For so doe you when you say Faith is a knowledge, and therefore goes not afore knowledge: my reason being contrarily framed thus, Faith goes before knowledge, therefore is not knowledge. Doubtles had you not had the heart of *Zenodotus*,^{Marzial.} and the liuer of *Crates*, as the Poet saith, you could neuer haue stumbled vpon so politicke a deuise. But let vs heare your reasons.

N B.

What soeuer iustifieth a man is Faith: But particular knowledge iustifieth a man, Therefore particular knowledge is Faith. I proue the Minor out of the Scripture, By the knowledge of himselfe, saith the Lord, shall my righteous seruant iustify many. Lo M. Downe here the knowledge of Christ iustifieth a man, and is the same in effect and working that Faith is, and therefore are they both one, which you make to be twaine by distinction and originall. Your speech helpeth Bellarmine that saith Faith may be rather in ignorantia implicita in an ignorance couched, then in explicita cognitione a discovered knowledge.

Tom. 3. de
iustif. l. 5. c. 7.

I. D.

Jud. 14. 18.

Seeing here you plow with my heifer (as *Samson* sometime said vnto the Philistines) how is it that you read not my riddle also? I meane hauing borrowed this Obiection from my Treatise, why take you not from thence the answer also? Surely that you vrge the one so eagerly, and so diligently suppress the other, I know no cause but this you knew not how to reply vnto it: and therefore I will by your fauor repeate the same againe, vntil you find out some forcible reason to driue me from it. *The verbs of vnderstanding and sence in the Hebrew tongue signifie not onely the acts of them, but of the will and affections also. So Psal. 1. 6. the Lord knoweth the way of the righteous: And, Depart, I know you not: And I will not heare, see, &c. that is, God will not so know, heare, see, as to loue, and approue. And so may I interpret that of the Prophet, Christ being so knowne as to bee embraced and rested on by the will shall iustifie many. Adde now, that it is neither necessary nor likely your Particular knowledge should bee here ment: for the Obiect of the Prophets knowledge is no other then Christ, but the Obiect of your knowledge is your owne selfe, or, your present state in grace and future Saluation. And what a senselesse speech doe you put into the mouth of the Prophet? for by your glosse it is as if hee should say My righteous seruant by making many to know that they are already iustified shall bring many vnto that which already they haue namely iustification. But Esay had in him both the Spirit of Wisdome and the Tongue of Eloquence, and therefore pardon me if I cannot thinke he vsed to speake nonsense like you.*

Where

Where you say my speech helpeth *Bellarmino* who saith Faith may bee rather *in ignorantia implicita*, in an ignorance couched, then in *explicita cognitione*, a discovered knowledge; First, *Bellarmino* hath no such words, neither I thinke did hee euer dreame of an implicit or couched ignorance. Of an implicit Faith we haue often heard, and of a rude and confused apprehension the Iesuit in the place by you quoted speaketh: but an implicit ignorance was neuer yet heard of, and what meaning it may haue for my part I cannot see. *Bellarmino*es right words are these, *Faith is better defined by ignorance then knowledge*: which saying of his how my speech helpeth I would you had taken a little more paines to make it manifest. For, whence and how you should collect it I cannot tell, except perhaps it bee thus, *I say that Faith is not a knowledge; Ergo, I say as for it is an ignorance*. I answer therefore secondly, that *Bellarmino* and I, speake not of the same Faith, for hee speaketh of Faith of Story, and I of Faith of Person: so that when I say Faith of Person is not a knowledge I cannot help him who saith Faith of Story is not a knowledge. For, as for Faith of Story you cannot bee ignorant that contrary vnto *Bellarmino* in my Treatise, I haue called it a Generall knowledge, so farre am I from defining it by ignorance with him. And yet I would haue you to know also, that when I say Faith of Story is a knowledge, I meane not thereby science of Conclusions acquired and gotten by demonstratiue prooffe out of such principles as are of themselves knowne and euident. For how can a man by the light of naturall reason aspire to the knowledge of that which is supernaturall and aboue reason? But I vnderstand an explicit and distinct apprehension

De iustific. lib.
1. ca. 7.

Metaph. 12.

hension of the necessary Articles of Faith, opposite vnto that brutish ignorance which Papists call implicate Faith and Blind obedience: which distinct apprehension *Bel-larmine* in the place before alledged denieth necessarily to bee required vnto Faith. Farthermore I would faine know how this followes, *Faith is not knowledge*, Ergo, *it is Ignorance*: for by the same reason you may conclude, Faith is not Hope, Ergo, it is Despaire; or thus, Earth is not fire, Ergo, it is water, and so by your creation all things in the world shall bee one of two, fire or water. But you should remember that simple negation is positiue of nothing, and that Priuations are reduced vnto that subiect whereunto their Habits doe belong: whence it followeth that denying Faith to be in the Vnderstanding and so to be knowledge, I deny it also to bee Ignorance.

N. B.

Ioh. 17. 3.
Mel. & Pez.
Arg. Theol. p.
3. notitia Es.
53. significat.
non solum
agnitionem
personæ &
beneficiorum
Christi sed et-
tiam fiduciam
quiescentem
in Christo si-
cuti & Ioh. 17.

Againe, whatsoeuer bringeth life eternall bringeth iustification and is Faith: But true knowledge of Iesus Christ bringeth life eternall, Therefore true knowledge of Iesus Christ bringeth iustification and is Faith. The Minor I proue out of the Words of Christ in S. Iohn, This is life eternall to know thee to bee the onely true Lord, and him to bee Iesus Christ whom thou hast sent into the world. The Maior is plaine, whatsoeuer apprehendeth that last which is life Eternall, apprehendeth the former, as election and iustification &c. But the knowledge of Christ apprehendeth eternall life, Therefore it apprehendeth iustification. But hence it followeth, whatsoeuer apprehendeth iustification is Faith, True knowledge of Iesus Christ apprehendeth iustification, Therefore true knowledge of Christ

is Faith, and so consequently and conuerſiueſly Faith is knowledge, and this knowledge is Faith. And by this Ioh. 19. 25. Eph. 3. 14. 15. 16. 17. 18. 1 Cor. 13. meanes Particular knowledge commeth not in time after faith, but is Faith, and is knowledge in the beginning, & in proceeding is knowledge, and in the end is knowledge.

I. D.

The Maior of your firſt Syllogiſme that *whatſoeuer bringeth life eternall bringeth iuſtification* I deny. You ſay it is plaine becauſe *whatſoeuer apprehendeth the laſt ſuch as is eternall life, apprehendeth the former alſo which is iuſtification*. But firſt, what rule of Logicke allowes you thus to ſhift tearmes, and to turne bringing of life and iuſtification into apprehending life and iuſtification? For, howſoeuer you ſeeme to uſe them indifferently, yet are they words of different ſignifications: and therefore confounding them thus you make not ſo much the truth of the Maior plaine, as obſcure the meaning thereof. Again, chuſe whether of theſe tearmes you pleaſe, yet is it palpably falſe that *Whatſoeuer bringeth or apprehendeth the laſt, bringeth and apprehendeth alſo the former*. Rhetoricke brings a man to ſpeake eloquently which is the latter: yet it is Grammar not Rhetoricke that brings a man to ſpeake congrue which is the former. Phyſicke brings a man to the faculty of curing diſeaſes which is the latter: yet brings not to the knowledge of the nature of things; for that belongs vnto the naturall Philoſopher, and according to the old ſaying, where the Phyſiologer ends, there the Phyſician begins. So alſo in diuine matters, Hope apprehends eternall life which is the latter; for it is the proper object about which it is occupied.

Rom. 8. 30.

plied: it apprehendeth not iustification which is the former, for then by your rule it should bee Faith it selfe, that being faith as you say which apprehends iustification. As therefore when diuerse needles are by the Loadstone trained one after another, the vertue of the stone moueth the first, the first the second, and so of the rest, but the third or second is no way the cause of the dependency of the first: so in the concatenation of the causes of our saluation reckoned vp by the Apostle, to wit Election, Vocation, Iustification, Glorification, the former are mouers as it were vnto the latter, but not the latter vnto the former. The reason of all in a word is this, because as I haue already shewed, more is required vnto the maine end, then vnto the subordinate meanes: and therefore seeing saluation is the end, Iustification the meanes, not whatsoeuer is requisite vnto that is presently necessary vnto this.

Ioh. 17. 3.

The Minor that *true knowledge of Iesus Christ bringeth eternall life*, I also deny. For Particular assurance (which is the knowledge you must here vnderstand, or else you conclude not to the purpose) bringeth not eternall life, in as much as a man may be saued without it, as we haue already sufficiently proued. Neither doe the words of Christ in *S. Iohn* verify your Minor: for by knowledge there he meaneth not your particular assurance and perswasion by which a man knowes he is iustified & shall be saued: but such a knowledge of Christ and his Gospell as is mingled with faith, and worketh our wils to accept of Iesus Christ for our onely mediator. And this knowledge is said to bee eternall life, not because euery one that barely and nakedly knowes liues eternally (for as wee haue shewed Reprobates and Diuels haue Histori-
call

call Faith) but partly, because no man can liue without it, partly because by it the Spirit of God worketh in the Elect that Faith by which they are iustified and so come to eternall life.

But what say I vnto the Minor deliuered in other tearmes, thus, *Knowledge of Christ apprehendeth eternall life*? I say first, it is not the same Proposition, because the tearmes are changed, neither are they equipollent. Secondly, I grant it to bee true, whether you meane by knowledge Dogmaticall Faith or Particular assurance: for by the one doe we apprehend that there is an eternall life; by the other that wee haue speciall interest in it. Well then, if it apprehendeth eternall life doth it not follow that therefore also it apprehendeth iustification? No, by no meanes: for as wee haue aboue demonstrated, it is not necessary that that which apprehendeth the latter should apprehend the former also. And yet though I disallow the consequence, the consequent I readily yeeld you, that Particular knowledge apprehendeth iustification: for so haue wee defined *Faith of promise to be a perswasion or assurance that the promise of God made in Christ, to wit iustification, remission of sinnes, adoption, regeneration, finally, election it selfe and eternall saluation doe particularly pertaine vnto mee and are mine*. What gather you now of this? *Ergo*, say you, it is iustificyng Faith. How so? *Because whatsoeuer apprehendeth iustification is iustificyng Faith*. Nay contrarily whatsoeuer apprehendeth iustification it not iustificyng Faith: for apprehension followeth iustification, no man apprehending himselfe to bee iustified vntill hee be iustified, but iustificyng Faith is in nature before iustification, that being the cause and this the effect. And therefore vnlesse

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you

you will say that that which followeth is that which goeth before, you cannot say that that which apprehendeth iustification is that which iustificieth.

To conclude therefore neither is Faith knowledge nor knowledge Faith, but particular knowledge for ought you haue yet said or can say commeth in time after Faith. But whereas finally you inferre that Faith is knowledge in the beginning, knowledge in proceeding, knowledge in the end, besides that the foundation vpon which it is grounded is vntrue it is cleane contrary also to that which erewhile you affirmed, that *Faith is but one, compounded of my three nice distinctions, the first being the beginning, the second the progresse, the third the end.* For the third is Faith of Person, and in the Will, and is by your confession there the end of Faith, yet here you say faith is knowledge in the end: which things how they can stand together I see not, vnlesse you will say that knowledge is in the Will and so confound the faculties and operations of the soule.

N. B.

In Ioh. 1. Ep. 5. 10, 13. *The place of Saint Iohn by you cited to proue your Minor in your argument maketh nothing for you: because the Apostle speaketh of their increase of knowledge, and not of the originall begetting of knowledge, and so saith M. Caluin.*

I. D.

The text in the clearest tearmes that may bee distinguisheth betweene Belieuing and knowing, and vnto that giueth the priority before this: but your glosse confoundeth

foundeth their natures, and saith that the Apostle here speaketh onely of increase of knowledge. Wo to the glosse that corrupteth the text : for if this bee *S. Iohns* meaning, it is as if hee should say, *I write vnto you that know that yee are iustified & haue eternall life, that yee may increase in knowing that yee haue eternall life, and that yee may know yee are iustified and haue eternall life*, which how vnworthy it is the pen of an Apostle euery one easily seeth. But *Caluin* you say interpreteth the place as you doe. Bee it so : yet is it not the name of *Caluin* how venerable soeuer that may sway this matter. For seeing I professe to differ from him in the definition of Iustificing Faith, hee defining it by knowledge, I by Affiance: you may not thinke it vnreasonable, if in this point, and the explication of such scriptures as may seeme to concerne it, I desire rather to bee pressed with his reasons, then borne downe with his authority. But what saith *Caluin*? *Because there ought to bee dayly proceedings in Faith, therefore he writes to them that belieue already, that they may more firmly, and certainly belieue*. Whereunto I willingly assent, if you apply it as *Beza* in his annotations doth vnto the last clause of the verse, and that yee may belieue : for then the meaning without forcing or constraining the words will bee as if hee should say, *I write vnto you that belieue that believing yee may know yee haue eternall life, & knowing the same may constantly persevere and proceed on in Believing*. For as the clouds poure downe raine to moisten the earth, and the earth moistened sendeth vp vapours againe to make clouds : so likewise Faith begets Assurance, and Assurance being gotten doth againe confirme and strengthen faith. And thus doe the Century-writers expound this place, gathering

Cent. 1. l. 2.
c. 4. p. 276.

from it that Certainty of Salvation is an Effect of Faith, and so evidently distinguishing knowledge from Faith.

Treatise.

3. *Arg.* That which in nature comes after iustification cannot be iustifying Faith. This appeares because Faith is the Efficient Instrumentall cause of Iustification: and every Efficient by the rule of Logicke is in nature before the Effect. But this knowledge or assurance is in nature after Iustification, *Ergo*, it is not Faith.

N. B.

Your Minor is very false, and so proued by my former arguments. For particular knowledge and assurance of our saluation is not in nature after Faith, but is Faith and wholly infused by the Spirit of God, and begotten by hearing of the Word preached, and commeth to act by degrees according to the measure of grace giuen of God. For it is in

Faith habitu-
all in power,
actuall in the
deed of belie-
uing.

Habitu sometime & not in actu, as when one sleepeth his beliefe is not in actu, and yet hee liueth vnto God by his faith which liueth powerfully in him though not actually.

I. D.

The Maior of my Syllogisme is vndeniable, because as I haue said Faith is the cause of iustification. For as *D. Fulke* saith vnto *Bristow* excluding it from Efficient causes, Seeing Scripture often affirmeth that God worketh in vs by Faith, faith must needs be an instrumentall efficient when you haue said all that you can, except you will teach

Reioinder to
Bristow. p.
172.

teach vs new Grammar and Logicke. The Minor therefore you say is very false, and so proued by your former arguments. But those arguments are already answered, and thus I proue the Minor. For as for the rest of your idle and wilde talke touching the infusion, begetting, degrees, habit, act of Faith, I willingly passe ouer, lest pursuing you in this course I seeme to run riot and play the wanton with you.

Treatise.

The truth of a Proposition is alwayes in nature before the knowledge of the truth: for Propositions are not therefore true, because they are known so, but they are first true and knowne so. Therefore this Proposition, I know I am iustified, spoken by one that is iustified, must needs presuppose the partie before to be iustified.

N. B.

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What mum *Master Baxter*? Hath *Sigalion* now instantly sealed vp your lips that you cannot, or are you suddenly become a professed *Pythagorean* that you may not speake? For me thinkes you that haue beene so vocall and wastfull of your breath in so many impertinent and frivolous excursions, should not now bee so sparing and niggardly of a word or twaine vpon so necessary a point. But the truth is the argument is vnanswerable.

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Tacit. 1. Hist.

and inuincible, and therefore you held it better to say nothing, and silyly to passe it ouer, then to marre all by saying nothing to the purpose. Which course if you had also vsed in the rest of this disputation, you should haue saued this scribling labor, and I had receiued virgin paper from you. And so, as *Galba* in the iudgement of all might haue beene thought worthy of the empire if hee had not beene Emperor: you also in the opinion of some might haue beene counted able to write if you had not written. But now that after so much loudnesse and clamourousnesse you are become so dumbe and silent, it argues that though ability faile, yet will should not haue beene wanting, vnlesse the euidence of truth had perforce made vp your mouth. And so construeing your silence to bee in this point no lesse then plaine yeelding, I passe on to the next argument.

Treatise.

4. *Arg.* In conditionall Promises there can bee no Assurance of the thing promised before the performance of the condition. v. g. This is a conditionall Promise in the couenant of works, *Doe this and thou shalt liue*, Life is promised but on condition of Doing: and therefore vntill wee haue performed the condition, wee may not looke that God should bee reciprocally and giue vs Life. Now in the Couenant of Grace, Iustification is promised, but vpon condition of Faith: so saith the Scripture, *Belieue and thy sins shall be forgiven thee*. Therefore the condition of Believing must first bee performed before, wee can assure our selues our sins are forgiven. If so, then Faith going before, and Assurance follow-

following after, Assurance cannot bee Iustificing Faith.

N. B.

I deny your Minor and say, there may bee an Assurance of Salvation in some measure, before there can bee the performance of Faith actuall in the highest measure: Therefore your Minor is utterly false. For Faith in his true defined state is a firme Assurance and Perswasion, and a firme Assurance and Perswasion is, Faith, and both the Greeke and Hebrew words signifieth Faith (before cited) doe declare. Yeathis Assurance is given vnto vs together with the hearing of the Word of God Habitualiter, and will shew it selfe Actualiter in due time, and therefore sometime is *ἀσφαλισία*, and sometime is *παρορροία*, the first in the beginning, the next in the Lords due time, and this can neuer be *ἐμμενία*, but secundum magis or minus shall externas vel internas exerere vires, shew forth his forces either within man or without.

I. D.

To make all plaine, my argument reduced into the right forme standeth thus, That which goeth before iustification is not that which followes after iustification: But Faith goeth before iustification and Assurance followes after, Ergo, Faith is not Assurance. The Minor of this Syllogisme is that which you deny affirming it to be utterly false, and you confirme it to bee so by this reason, There may bee Assurance of Salvation in some measure before there can be Performance of Faith Actuall in the highest measure, Ergo, Faith goeth not before Assurance, nor Assurance follow after Faith. The Antecedent of which

which Enthymeme I grant, for as much as there may bee Assurance in this life, but not the performance of Faith actuall in the highest measure, wee here *Believing only in part*, as the Apostle saith. But if hereupon it follow, *Therefore Faith goeth not before Assurance*, it will also follow, *Faith goeth not before Charity or good works*, because Charity and good works may be in some measure, before Faith actuall bee in the highest measure: or thus, The elder Sonne is not borne before the yonger, because the yonger may waxe as tall as a Pygmee before the elder bee growne to the stature of a Giant. Which Consequences if they be absurd and ridiculous, as absurd and ridiculous is it to inferre that Faith cannot bee before Assurance, because Assurance may bee in some measure before Faith bee in the highest measure. Nay farre better doth it follow from hence against your selfe that Faith is not Assurance, nor Assurance Faith. For if as you expressly say Assurance may bee in a lower measure when Faith is in a higher, how can they possibly differing so in degrees but bee differing things? For although it be true that *more and lesse doe not diuersify the kind*, yet is it as true that the same indiuiduall quality cannot at the same time bee both intended and remitted, no more then the same string in a Lute can at once bee strained vp, and let downe, and yeeld at the same time both a base and treble sound.

Inst. Orat.
l. 11.

Lib. 6. Epig.
19.

In the residue of this Section, you shew your selfe to bee one of those idle Oratours of whom *Quintilian* speaketh, who neuer regard where the point or issue of the Question lieth, so they may besides the cause, either from the persons or out of some common place find occasion of declaiming. Such as was *Postumus* the Advocate

cate in *Martiall*, who being entertained to plead the cause of one who had three Goats stolen from him by his neighbour left the prooffe of this, and fell a discouraging of the battell of *Canna*, of the Mithridatike and Carthaginian wars, and other such impertinent matters. But neuer was there any offended more notoriously in this kind then you, all those speeches are nothing els but extravagances and by-matters. For I pray you, how doth it concerne my argument to talke of the origination of Faith in Greeke and Hebrew, how Assurance is giuen, how it shewes it selfe, of Oligopistie, Plerophorie, and Apostasie, of the intention and remission of it, and finally of the inward and outward forces thereof? Surely, as much as a Cypres-tree concernes a table of shipwrack as *Horace* speaketh. And therefore giue mee leaue to plucke you by the eare, and to say vnto you as did the poore *Client* vnto his Lawyer aboue named, *Now I pray thee, Postume, say some thing at length touching my three Goats.*

De arte Poet.

N. B.

Where it pleaseth you to make remission of sinnes a Promise upon a Condition, I tell you with all the Church of God in all ages it is rather an encouragement to belieue assuredly in Christ, as if hee should say, Thy sinnes bee forgiven thee, therefore bee of good comfort, that both the former and latter, to wit forgiveness of sinnes and Beliefe might be ascribed to the mercie of God.

L. D.

The Minor which in the former section you denied,
P name.

namely that Faith goes before iustification and Assurance followes after, in my Treatise I thus proued, because Iustification is promised vpon condition of Believing: and seeing in Conditionall promises there can bee no Assurance of the thing promised before the performace of the Condition, therefore in this promise we must Believe before we can be iustified, and be iustified before we can be assured we are iustified. Now to this you say it is rather an encouragement, then a Promise vpon condition: as if it were impossible that Promise vpon condition might bee an encouragement. Whereas me thinkes a Generall doth greatly encourage his Souldiers when he promisseth vnto them preferment and reward vpon condition of some peece of seruice well performed. And *ioab* peradventure would not haue beene so forward and venturous in the battell vnlesse *Dauid* had promised the office of chiefe Captaine vpon condition of smiting the *Iebusites*.

1 Cron. 11. 6.

But you haue reasons for your saying more then a good many: for here like another *Tertullian* euery word almost you speake is a Demonstration. First all the Church of God in all ages affirmeth with you: and yet as shall plentifully appeare in the next Section, the Church of God neuer vnderstood but that Remission of finnes was promised vpon condition of Faith. But as *Anaxagoras* when hee was driuen to his shifts and could not finde out the reason of some things, was wont to say it was the doing of *Nous*: euen so when you haue boldly affirmed that which you can by no meanes proue, it is your manner desperately to adouch that it is the saying of the Church. Secondly, you say this speech, *Believe and thy sinnes shall bee forgiven thee* is all one with this.

Thy

Thy finnes bee forgiven thee, therefore bee of good comfort. Which happily wee may thinke not to be altogether so witlesse, if also you can perswade vs that a Physician saying vnto his Patient, *Use carefully the course of Physicke I shall prescribe vnto you, and you shall surely recouer of your sicknesse*, meaneth thereby no other then as if hee should say, *Bee of good cheere, for thou art already recouered of thy sicknesse*. Lastly, by this meanes, you say both the former and the latter, to wit Forgiuenesse of finnes and Beliefe may bee ascribed to the mercy of God. As if Promise of Remission of finnes vpon condition of Faith were any way derogatory vnto the Mercy of God, but that both the one and the other may this notwithstanding bee ascribed thereunto. For if when God out of his soueraigne authority commaundeth to Beliefe, it bee neuerthelesse of his grace that wee can and doe Beliefe, according to that of S. Augustin, *Give what thou commandest, and command what thou wilt*: why when out of his mercy hee promiseth Forgiuenesse if we doe Beliefe, should it not bee ascribed vnto the same his mercy that we doe performe the condition and Beliefe? But who knowes the salt that is in you? You are the onely Pericles of this age, *suada* sits vpon your lips, and you alone leaue a sting behind you. For had it not been for this threefold cord of yours, I could neuer so easily haue been drawne from this truth.

Eupolis.

N. B.

Farthermore where you bring for the confirmation of your Minor (to prone Iustification to bee conditionall with the Papists) this place of Math. cap. 9. v. 2. *θαποτε*

M. Downes
falshood, in ci-
ting, constru-
ing and ad-
ding, to the
Scripture.

Tom. 9. in
Mat.
In Mat. c. 9.

Harm. in Mat.
9.
Archidamus
Zeuxidis fili-
us in Plur.
M. Downe
falsly transla-
ting the
Greeke text.

τις ἀπολας σοι αἱ ἁμαρτίας σου, Confide fili, remissa sunt tibi peccata tua, Bee of good comfort Sonne thy sinnes bee forgiven thee: you wrest it first to tell vs that Christ said to him, Thy sinnes be forgiven thee if thou wilt bee of good comfort, which is false, and no part of Christs meaning, but rather the contrary, bidding the man sicke of the Palsie be of good comfort, because his sinnes (being the cause of his disease) were forgiven him. This could Saint Hierome haue told you, yea Chrysostome and Master Calvin, Erasmus, and the Greeke Scholiast. But what may wee expect will bee the sequell of this, if you bee not hindered in your course? Well you haue a mind to doe mischief, but you want power as spake Plutarch to one, and so I Hope shall. The second point which I challenge you in is false translating of the Greeke text, contrary to the words themselves, and all the world for 1600. yeares. You translate *Mat. 9. v. 2.* Crede fili & remittentur tibi peccata tua, Sonne believe, and then thy sinnes shall bee forgiven thee, when you should haue said with Saint Hierome, Ambrose, Beda, Calvin, Beza, Erasmus. and the Church of England, Sonne bee of good comfort, thy sinnes bee already forgiven thee. The Greeke word can by no meanes signifie to Believe, but rather to bee confident or Bold, to trust to, and not to Believe in, as Opibus confidere, Cicero, to trust to his riches, not to believe in his riches, to assure my selfe that they shall benefit mee, not to believe in them as my God to saue mee. Beside the Greeke word to Believe, is farre off another name and nature. Again by what authority doe you translate, Thy sinnes shall bee forgiven thee, when you should say, thy sinnes are forgiven thee? Haue you any commission in contemptum omnium Grammaticorum, to change tenses also, as you take vpon you vnder pretence of

of *ἡμῶν* to coine Distinctions? But I may easily spie
your drift: you would needs parget your rotten cause and
miserable Minor with this untempered mortar. Well, all
the Schollers in our countrey will thinke the worse of *ἡμῶν*
ἡμῶν as long as they live for this trick. But what intole-
rable impudency is this and beyond all the rest to adde the
word or conjunction *καὶ*, &, and, to the Scripture, saying
(by your commission *ἡμῶν* *ἡμῶν*) Believe Sonne and then thy
sinnes shall be forgiven thee. Quite contrary is this to your
knowledge, and conscience. Bethinke you therefore what a
fearefull iudgement you incurre, and craue mercy at the
hand of God while you haue time, confesse your error and
cancell your commission, so shall you haue the Church your
Mother, and her Children your Brethren and friends.

M. Downe
addeth to the
Scripture.

Apoc. 22.

I. D.

That which in the former section you spake but lif-
pingly, here you deliuer more plainly and articulately:
for there you say it is rather an encouragement, but now
you affirme peremptorily they are none but Papists that
hold Iustification to bee conditionall; to such extremi-
ties & straits am I driuen that I am faine to borrow aide
and assistance of the common aduersary. But if I bee
mistaken herein I hope I shall the more easily find par-
don, because they of whom I learned it seemed vnto me
to bee no Papists, and were commonly taken for very
good Protestants. Christ, saith Beza, is offered vnto
vs to be possessed of vs with this condition if we doe beleeue
in him. On that condition, saith Vrsinus, is Christs righte-
ousnesse made ours, if wee receiue it: Now that receiuing is
the worke and act of Faith alone. The condition of Faith,
saith

Conf. c. 49. 4.

In Catechis-
mo q. de E-
uang.

Syntag. de E-
uang. Art. 30.
Cent. 1. l. 1.
c. 4. p. 93.

De Christo
gratis iustific. p.
237. 244.

In Camp. 8.
Rat.

Against San-
ders cauls on
the Lords
supper. p. 424.
De iustific. l. 1.
c. 12.
Ter. Eun. A6.
2. Sc. 11.

saith Hemingius; is required that the benefit may be appli-
ed, that is remission of sinnes. The law, say the Century-
writers, hath the Promise with condition of Doing and ful-
filling it: the Gospell hath the free Promise with condition
of Believing and receiuing it by Faith. That saith Master
Foxe, which properly wee inquire is for what cause or rea-
son Salvation and Pardon of sinnes is promised, whether
upon some condition or none at all: And that the Promise
is made upon no condition no man I thinke will say, where-
fore it remaines of necessity wee acknowledge some condi-
on, and that is Faith. In the Law, saith Whitaker, the
condition was hard which no man could satisfy; but Christ
propounds vnto vs a more easy condition, Belieue and thou
shalt bee saued. Gods promises, saith Fulke, require the
condition of Faith in them that shall obtaine them. Finally
Cardinall Bellarmine who hitherto hath euer been este-
med no meane Papist reports this to bee the confession
of all his aduersaries, and that they cannot deny it, That
remission of sinnes is promised upon condition of Faith.
But Lord what ods and difference there is betweene
simple folke and intelligent persons! For vlesse you had
told it mee I had neuer knowne that Bellarmins aduer-
saries were Papists, nor that these men whom I have na-
med had beene wolues in sheepskins. Neither did I vntill
now vnderstand what you meant when you charged
mee with Popery, and speaking pure Papist: your mea-
ning I see was, that I spake right as Beza, Vrsinus, He-
mingius, the Century-Writers, Foxe, Whitaker, Fulke,
and all the rest of that ranke vse to do.

For confirmation of my Minor, and to proue Iustifi-
cation to bee conditionall, I bring, as you say, that place
of Math. Be of good comfort Sonne thy sinnes bee forgiven
thee.

thee. In handling whereof you tell mee farther, first
that I wrest the text and falsifie the meaning thereof, then
that I translate the Greeke falsly, and contrary to the words
themselves and all the world for 1600 yeeres, lastly that
most impudently and quite contrary to knowledge and con-
science, I adde unto the Scripture. Telling mee moreo-
ver that I have a mind to doe mischief, but want power,
that I contemne all Grammar, andarget a rotten cause
with untemper'd murther, and therefore must needs incur
fearfull iudgement, if in time I crave not mercy at the
hand of God. Thus, Master Baxter, like Saint George a
horse-backe you fight with a painted dragon, and fai-
ning monsters to your selfe set vpon them with such
Herculean impetuoulnesse and fury, as if you would a-
maze simple people with your great puillance & powres:
and then as if you had flaid to powder your true aduer-
sary as well as your imaginary and strawen enemy, you
gave forth most terrible menaces and threats, that folke
henceforward may not dare to meddle with your mo-
thers sonne more. For where I pray you doe you finde
this passage of S. Mathew quoted by me? and vlesse
you had resolved by falshood and forgerie to maintaine
this quarrell against mee, with what face could you fa-
ther the allegation of it vpon mee? No Sir, I did not so
much as dreame of that place; only I say in generall that
the Scriptures make this to bee the tenor of the Euange-
lical promise *Believe and thy sinnes shall be forgiven thee*,
little thinking that you who would bee counted a Master
in Israel had beene ignorant of a doctrine so euident and
fundamentall. For that so it is let these few texts bee
carefully considered. *Believe in the Lord Iesus and thou
shalt bee saved and thine household; That through his Name*

Ioh. 3. 10.

Act. 16. 31.

Act. 10. 43.

all

Ioh. 3. 15. 16.

Rom. 10. 9.

Gal. 3. 22.

all that beleeue in him shall receiue remission of sinnes: That
 whosoever beleeueth in him should not perish but haue eter-
 nall life: If thou beleeue thou shalt bee saved: That the
 promise of Iesus Christ should bee giuen to them that be-
 lieue. To these few I might easily adde six hundred mo-
 all which although not in precise forme of words, yet
 in vertue and meaning are all one with this *Belieue and*
thy sinnes shall be forgiven thee: and from them doe all
 Diuines gather that the Promise of the Gospell is, not
 absolute but conditionall, if we Belieue as is aboue plen-
 tifully declared. Which being so, you shew your selfe
 in this Thralomicall and swaggering section to bee too
 too base and recreant, vterly void both of forehead and
 conscience: otherwise you would not first so palpably
 and desperately haue belied mee, and then so impudent-
 ly and vnciuilly reuel vpon mee. Though you deserue
 it; yet will I not cast backe the dirt you here throw at
 mee againe into your owne face, I shall but defile my
 hands in so doing: rather will I as Saint Bernard coun-
 selleth; *Break the arrowes of contumely vpon the shield of*
Patience, and hold forth the buckler of a good conscience a-
gainst the sword of your malicious tongue.

Ser. 40. de
 modo bene
 viuendi.

But albeit I intended not, nor aimed at this place of
Matthew, as being euery way vn sufficient to proue that
 iustification is promised vpon condition of Faith: yet is
 it not so abhorring from my purpose, but that it may af-
 foard at least a probable prooffe for my maine conclu-
 sion. For *Beza* in his annotations on *Mark. 2. 5.* doth
 vs to wit that the word *apwlas* may be translated impe-
 ratiuely, thus, Be thy sinnes pardoned; as if it were in the
 third person plurall of the Coniunctiue mood (which
Diomedes called the Mandarin mood) for *apwlas*, as *apw-*
faith

faith Eustathius, and *ἀπίστω*, is vsed by *Homer* for *ἀπίστω*. and *ἀπίστω*. The reason why it may thus be turned is, because the Scribes vnderstood Christ, as if hee himselfe had actually forgiuen the Palsie-man his sins, as appeareth in the sixt and seuenth verses, which they could not so haue conceiued if hee had onely told him that his sinnes were forgiuen him. Now if this bee the right translation, what say you to this argument. *The Palsie-man first believed* (for so it is said) *When Iesus saw their Faith*, meaning as well the Faith of the sicke man as of them that brought him) *and then after Christ forgauē his sins*, Ergo, *Faith goes before Remission*: But *Assurance*, as wee haue shewed, *followes after Remission*, Ergo, *it is not Faith*. But you will follow the ordinary translation. I giue you good leaue, for I take it to bee the truest: yet from thence also thus I argue, *The Palsie man believed*, yet *was not assured his sinnes were forgiuen him till Christ told him so much*, for otherwise what needed Christ to tell him what hee knew already, Ergo, *Assurance is not Faith*.

Treatise.

That from whence followes a blasphemous absurditie cannot bee a truth, for from truth nought but truth can bee concluded: But from this, that Faith is Assurance such an absurditie doth follow. What is that? That God commands to Belieue an vntruth, and to bee assured of that which neuer shall bee. For God being truth cannot command falshood to bee taken for truth. Neither tell mee here of who art thou that disputest with God? For this is a ruled case in Diuinity, God cannot doe things which imply contradiction, and therefore not

Q

make

make vntruth to bee truth, or knowledge errour. Now that this absurdity followes from thence thus I demonstrate. God commands the Reprobate to belieue: for, for vnbeliefe the world shall bee condemned. But no condemnation but for breach of a commandement, for *ἀναγλία ἀρπία*, and therefore they are commanded to Belieue. I aske you then what it is to belieue? You will say, to know to bee assured. Therefore God commands the Reprobates to know and to bee assured. But this is a blasphemous absurdity, therefore is your opinion absurd which infers it.

N. B.

Two things in this argument are betweene vs to be discussed: First, whether it bee a blasphemous absurdity, to hold that God commandeth a reprobate, to belieue that hee shall bee saued. You affirme it, I deny it. Secondly, whether in this point God commandeth a Reprobate to belieue an vntruth, when hee commandeth a reprobate to belieue and hee shall be saued. You affirme it, I deny it.

I. D.

That it is a blasphemous absurdity to say that God commands Reprobates to know and to bee assured, that they are already iustified and shall bee saued, I haue indeed affirmed, and I thinke haue also sufficiently confirmed. But that God should commaund a Reprobate to belieue an vntruth if hee command him to belieue and hee shall bee saued, I neuer yet affirmed. What then? This that, He should command him to belieue an vntruth, if hee command him, to belieue that hee is iustified and shall bee saued. A small
diffe-

difference will you say betweene And, and That. So was there betwixt *Shibboleth* and *Sibboleth*, yet enough to discerne an enemy from a friend. For this proposition, *Believe and thou shalt bee saved* is Hypotheticall and Conditionall, as if it were said in other tearmes, *If thou believe thou shalt bee saved*: But this, *Believe and assure thy selfe that thou shalt bee saved* is Categorical and Absolute excluding all Condition. Now that God, commands all both Elect and Reprobate to Believe in the Lord Iesus, and promises vnto them Iustification and Salvation conditionally if they Believe, I grant: but that hee commands the Reprobate absolutely to know and assure himselfe, that hee is already iustified, and shall hereafter bee saved and glorified, I constantly deny. Which yet your opinion that Faith is an Assurance necessarily infers, and therefore cannot bee true. This matter being thus cleared, let vs now bring your answers to the ballance and weigh them.

Iude. 12. 6.

N. B.

First, therefore I answer, God cammandeth all men to Believe the Gospell to bee saved, and therefore the Reprobates. If you demaund why hee cammandeth them to believe that which neuer shall be, I answer, So it pleased him: So answereth Iesus Christ the Sonne of God, *Math. 11. v. 26.* Now goe, Master Downe and dispute with Iesus Christ, and tell him, that his Father deliuereth a blasphe- mous absurdity. Search not too farre into the counsels of God, lest you bee ouerwhelmed of his Maiesty: reverence his doctrine, if you cannot vnderstand it, for who is able to

Mat. 16. 15.

16.

Q 2

search

search out the reason of his wayes and counsels, Rom. II. seeing they bee like a great deep?

I. D.

No, *Master Baxter*, it is not for dust and ashes to contend with the Creator of all things: nor for base clay to enter disputation with so glorious a Maiestie. Whatsoever that eternall truth speaketh, I reuerence and adore, and dare not presume to search a higher reason of his actions then his will, knowing full well that his will is the prime rule and cause of Iustice, and therefore that it is both folly to seeke a former then the first, and impiety to subiect Gods will vnto some extrinsecall director. But yet with you who (as I take it) are made of no better moulds then my selfe, and are not exempted from those humane infirmities, whereunto the rest of your brethren are subiect, I hope I may bee bold to enter argument and to hold disputation, as in other matters, so touching this present question also. To you therefore this I say that, *God doth indeede command the reprobate to belieue vnto saluation*, and yet neuer shall he belieue nor bee saued. The cause hereof I know to bee Gods will, and am content with all lowlinesse and humility to say with Christ, *Euen so O Father because thy good pleasure was such*. But what is this to our purpose? For it is one thing to command a Reprobate to belieue the Gospell, another thing to command him to know and assure himselfe that hee is already iustified and shall bee saued: for to Belieue the Gospell is to assent vnto an infallible truth, but to bee perswaded of the other is to yeeld to that which neither is nor euer shall bee true. You should therefore
euiden-

Mat. II. 26.

evidently demonstrate out of the Scriptures that God commands a Reprobate so to bee assured and perswaded: and then if I rested not satisfied with Gods reuealed will, you might iustly bid mee goe and dispute with Christ, and forbid to search into the counsels of God lest I be overwhelmed with his Maiesty. But if in Gods booke you cannot shew it, I hold it a humane fancy rather then a diuine truth: and therefore though I may not curiously prie into the secrets of God, yet may I freely trie and examine the ground of mens opinions.

N. R.

Againe it is an vnttruth that God commandeth, when he biddeth a Reprobate to belieue and hee shall bee saued. For, if hee could belieue, he should then be saued without doubt, Ioh. 11. That hee cannot belieue, the reason is, Christ hath not washed him Io. 13. 8. neither hath opened his heart to belieue. So that if hee could haue belieued, hee should haue this doctrine effectually vnto him to saluation. That he therefore could not belieue is not to bee imputed to the falsity of the doctrine, but to the hardnesse of his owne heart.

I. D.

The commandement of God is absolute, Belieue: the promise of Saluation is conditionall, if we Belieue; That the Promise is conditionall you denied in your answer to the former argument: now also you deny that Believing is commanded. Whereby you bewray, how inexpert you are in the Word of righteousnesse, as the Apostle speaketh: and that whereas by office you are, and

Heb. 5. 12. 13.

1 Ioh. 3. 23.

Ioh. 6. 29.

De gra. vni-
uer.
De Prædest.
& gratia.Harm. Conf.
Sax. of remis-
sion of sins &
iustif.

concerning the time ought to be a teacher, yet have you need your selfe to be taught the very elements of the Christian Religion. That therefore the Promise is conditionall I haue in the due place demonstrated: now that Believing is commanded remaineth to bee pould, or rather it is already proued, thus, *No condemnation but for breach of a Commandement, Condemnation for vnbeliefe: for, for vnbeliefe the world shall bee condemned, Ergo, Beliefe commanded.* But this reason according to your wont you cunningly suppress, and having found out a new Art of disputation, thinke it enough to scorne the premisses, and with a bold face to deny the Conclusion. Yet for your further confusion vnto necessary consequence, I adde the expresse words of Scripture; *This, saith Iohn, is his commandement that wee belieue in the Name of his Sonne Iesus Christ.* And vnto diuine authority I adde the humble consent of holy men of God. Beza expoundeth that place of Saint Iohns Gospell, *This is the worke of God that yee belieue in me*, on this wise, *This is that which God requireth of you that yee belieue in me. The Lord commandeth*, saith Hemingius, *that we belieue. Together with the Promise*, saith Master Perkins, *is conained the Exhortation or Commandement to Belieue, which is more generall then the Promise, because the promise belongs only to Belieuers, but the Commandement both to Belieuers & vnbelieuers.* Finally, the whole Church of Saxony thus confesseth, *It is the eternall & immutable commandment of God, that we should belieue in the Son of God, according to this saying (which is my very ground) the Spirit shall conuince the world of sinne, because they Belieue not in mee.* Nay, see the lucke of it, that which here you affirme to be an vntruth, not many lines before you haue allowed

knowned to bee a truth saying, *God commandeth all to Believe, and therefore the Reprobates.* Yea doe you not in this place vn say that which you say, saying, *it is untrue that God commandeth when hee biddeth a Reprobate to Believe.* For hee that Biddeth in my vnderstanding commandeth: vnlesse you that complaine of nice and subtile Distinctions in others, haue learned of late by some new-found nicetic to distinguish there where the letters and syllables onely differing, there is otherwise an identic of nature and definition. A man would wonder how you could so soone forget your selfe, but that it is commonly seene a liar hath seldome or neuer a good memory.

But to proue that God commands not a Reprobate to believe you come vpon mee with a most mighty and insoluble Enthymem. What is that I beseech you? Marriethis. *A Reprobate if he could believe, he should then without doubt bee saued: Ergo, God doth not command him to Believe.* A desperate Demonstration I promise you: for by the same reason you may conelude, that God commands him not to obey the Precepts of the Morall law neither, Because if hee could keepe them he should bee saued. What you conceiue may bee the knot and fowlder as it were of this Consequence I cannot well imagine, vnlesse it be one of two, either this, God promileth the Reprobate hee shall bee saued if hee Believe, *Ergo*, hee commandeth him not to Believe; or this, The Reprobate cannot believe, *Ergo*, God commandeth him not to Believe, for your words seeme to bee indifferent either way. If you intend the former, first, you contradict your owne selfe, for in your answer to the former argument you deny Iustification and Saluation.

tion to bee promised vpon condition of Faith. Secondly, euery *Catechumenus* and Nouice in Diuinity knowes that God vnto Commandement vsually annexeth Promise to draw on Obedience: as in the Couenant of works, first hee Commandeth, Doe this and then Promiseth, if thou doe it thou shalt liue; and in the Couenant of Grace also, first hee Commandeth, Belieue, and then addeth the Promise, if thou belieue thou shalt bee saued. So that Promise and Commandement exclude not one the other, neither doth it follow, Faith is the condition of a Promise, *Ergo*, it is not commanded. If you vnderstand the latter, then know that as *Augustin*, and *Barnard*, and all Diuines not infected with Pelagianisme say, God commandeth some things which man cannot doe, to the end that knowing his owne insufficiency, hee may craue of him the helpe of grace that hee may doe them. And if God doe command any supernaturall action vnto the Reprobate as without doubt hee doth, then doth hee also command some thing aboue his power: for being meerely naturall he cannot produce any supernaturall operation. Whereupon it followeth evidently that although a Reprobate cannot belieue, yet neuerthelesse hee may bee commanded to Belieue.

Well, yet you will proue that a Reprobate cannot Belieue. To what end? for it is not denied, and you should rather strengthen your Consequence, and proue that therefore Faith is not commanded. Notwithstanding let vs heare your reason, for it seemeth to bee very remarkable. *That hee cannot Belieue*, say you, *the reason is, Christ hath not washed him*. If you had said as followeth, *Christ hath not opened his heart to Belieue*, or, it is to
be

bee imputed to the hardnes of his owne heart, and had
 stopt there, I should easily haue yeelded vnto you: but
 now that you say the *reason is because Christ hath not*
washed him, I must needs tell you it is vnreasonable rea-
 son, for it implies that wee are first washed and then Be-
 lieue, whereas both Scripture and the analogie of Faith
 teach vs that we first belieue and then afterward are wa-
 shed. Search the booke of God, and there shall you
 read, that wee are iustified by Faith, that the heart is
 purified by Faith, that God hath set forth Iesus Christ
 to bee a reconciliation through Faith in his Blood,
 Which Blood although it haue in it sufficient vertue and
 force to cleanse vs from the leprosie of all our sinnes, yet
 doth it not actually wash or purge any vnlesse it bee par-
 ticularly applied and accepted by Faith. Otherwise, as
Ambrose excellently speaketh, if thou belieue not, Christ
descended not for thee, Christ suffered not for thee. Where-
 by it manifestly appeareth that Remission of sinnes is an
 effect or consequence of Faith, and that therefore the
 reason of the Reprobates vnbeliefe, is not because Christ
 hath not washt him, but rather the reason why Christ
 hath not washed him is, because hee doth not belieue,
 nor hath by Faith applied the blood of Christ to him-
 selfe for the remission of his sinnes. Where you adde
 negatiuely, that the Reprobates vnbeliefe, is not to bee
 imputed to the falsity of the Doctrine, whether you
 meane thereby either this Doctrine that *God commands*
him to belieue, or this that *it is absurd hee should command*
him to bee assured, I confesse indeed, that neither is the
 cause why the Reprobate cannot belieue: but that either
 of them is false, you shall neuer bee able to shew, and I
 haue sufficiently proued the contrary.

Rom. 3. 28.
 Act. 15. 11.
 Rom. 3. 28.

De fide ad
 Gratian.

N. B.

Ex. 14. 4.
Rom. 9.

John 12. 39.
49.

If you aske, who hath hardened him? I answer, God; who hath power over the vessels of his owne making, to shew his Justice or mercy upon them as pleaseth his diuine Majesty. If you will demand the cause, why God would not giue him a fleshy heart to belieue? I answer I know not: Est enim aliqua docta ignorantia, there is a certaine learned ignorance, as well teacheth Master Caluin; neither can our shallow wits search out the cause of his doings. But this I know that it is so, and the cause thereof principally to be his good pleasure. To concludetherefore this point, this Doctrine bringeth no blasphemous absurdity, as you impurely and impiously affirme, neither is the Doctrine false or implieth contradictories, though our blind natures cannot understand the things that bee of God. Of this matter and argument, let these places bee well weighed, and by you either answered or reuerenced: Rom. 11. 23. Gal. 3. 22. Act. 13. 48. 2 Thess. 3. 2. Mar. 13. 11. Pron. 16. 4. Rom. 9. 18, 19, 20. and from henceforth leaue off to greene the Spirit of God, wherewith the elect are sealed vnto the day of Redemption.

I. D.

Lib. 2. c. 5.
See Muret.
var. lect. 1. 76
6. 10.

This is right that Sophysticall place which Aristotle in his Topicks calleth *Apagogen*, that is *Abduction*. For whereas I goe about to proue, that God commandeth not a Reprobate to bee assured, because so doing hee should command him to belieue a manifest falshood, which implieth contradiction, and affirmeth error to bee truth: you not knowing what answer to make vnto the

the argument, deriue the attention of the Reader another way, and runne out into the common place of Gods secret counsels, and the cause of Induration, and the Reprobates inability to belieue, discoursing too and fro of these things at pleasure, hauing no other reason for so doing but onely, because in my argument you read the word Reprobate, and that I told you, in this point you had no iust cause to say vnto mee (as in our priuate conference you did) *who art thou that disputeth with God?* And yet as if all the while you had been in the very bowels of the cause, and had not wandred so much as a haire's breadth from it, you conclude very soberly and sadly, *Therefore this Doctrine bringeth no absurdity, neither is false, nor implyeth contradiction.* But faine would I know what the Premisses are whereupon you inferre this Therefore: or whether by the rules of your Logicke you may conclude without them: Vnlesse this bee the sequel I know not what to make of it, *Our shallow wits cannot search out the cause of Gods works, Ergo, wee may not thinke it absurd that God should command a Reprobate to belieue and assure himselfe of that which neither is nor neuer shall be true.* Vaine man, proue once that God commandeth so, and I will presently grant, it is not absurd to thinke so. Why dispute you so earnestly of the *Δύσιν* why it is, when I flatly deny the *ὄν* that it is? And why doe you thus alwayes grate vpon the Conclusions, and make so little reckoning to answer the proofes I bring for it?

Well, not to wrestle with words any longer, nor so fruitlessly to beate the aire, because you thinke like the Curtle Fish to escape the net, by casting about you a filthyinke of foule speeches, telling me I speak impurely & impiously,

impiously, and charging me with Presumption and Curiosity, for inquiring into the Counsels of God: give mee leave by distinguishing matters to cleare the water which you wittingly and purposely haue puddled, and withall to let the Reader see how basely and cowardly you seeke out starting holes to shift your selfe aside from my arguments, rather then Schollerly to answer them by some convenient solutions. Consider therefore I pray you these few Positions.

1. The secret Counsels of God are those matters which hee hath treasured vp in the closet of his owne knowledge, and doth not disclose vnto mankind: but what truth soener it hath pleased him in wisdom to reueale vnto vs, and hath registred in his Word, is not to bee esteemed nor taken for a secret.

2. As to search into the hidden and secret Counsels of God is damnable Presumption, so not to search and inquire into his reuealed will is damnable Negligence.

Deut. 29. 29.

For as *Moyse* saith, *The secret things belong vnto the Lord our God, but the things reuealed vnto vs and our children for euer.* Whereupon *Prosper*, *The things which*

De vocat.

Gent. 1. 1. c.

7.

God would haue hidden must not be searched, and the things which hee hath made manifest must not be neglected, lest in them we be found unlawfully curious, and in these damnable ungratesfull.

3. They therefore that painfully and diligently traueell to find out such truths as are either expressed or folded in the written word, are not to bee tearmed Curious but Studious. So distinguisheth *Saint Augustin*, *Although both, saith hee, bee carried with a great desire knowing, yet the curious man inquirath those things which nothing concerne him, and the Studious man curiously*

De vil. cre-
dendi ca. 9.

inqui-

saith those things which doe pertaine vnto him.

4. This is a revealed truth that, There is no contradiction in God; and that Hee cannot doe those things which imply contradiction; or are repugnant vnto the nature and definition of a thing. For in God, as saith *S. Paul*, there is not yea and nay, but yea and Amen; nor is it possible that hee should lie, or deny himselfe; and it is rather impotency then Power so to bee able to doe; whereas contrarily, as elegantly *Saint Augustin* saith Powerfully hath hee not power to doe this, neither is it infirmity but firmity, because that truth cannot bee false.

2 Cor. 1. 17.
18. 19. 20.
Heb. 6. 18.

De Trin. l. 5.
c. 14.

5. These two Propositions are contradictory, The Reprobate is iustified, The Reprobate is not iustified; and, The Reprobate shall bee saued, The Reprobate shall not bee saued. God therefore cannot make that they should be true at once. For as *Saint Augustin* saith, Who soeuer saith, if God bee omnipotent, let him make that those things which haue beene haue not been, sees that that he saith, if God be omnipotent, let him make that those things which are true in that they are true be false.

Contrà Fau-
stus Man. l.
26. c. 5.

6. One part of the Contradiction is necessarily false namely this, The Reprobate is iustified, The Reprobate shall bee saued: for they onely who are Predestinated vnto life, are as *Saint Paul* saith, effectually called, and they onely who are effectually called are iustified and shall bee glorified. And if it were possible that they should bee saued, then were there change in the vnchangeable decree of God which hath finally reiected them, which is impossible.

Rom. 8. 30.

7. That he commands a Reprobate that is not iustified shall never bee saued, to belieue that he is iustified and shall bee saued, implied a Contradiction there-

in, and makes Falshood to bee Truth, and Faith error. For according to that infallible maxime, *Falshood is not under Faith*: and therefore if the Object bee Falshood it is not Faith which apprehendeth it for true, if it bee Faith Falshood is not the Object thereof. So that hee which commands that false Proposition to bee believed, makes that to bee Faith which cannot beare the definition of Faith, and that to bee the Object which is not the Object thereof, that is as I said makes Faith to bee error, and Falshood Truth, which are contradictories.

8. God therefore neither doth nor can so command: neither is it impure or impious to affirme so much, being in the Word of God so manifestly revealed. Impious rather and blasphemous is it to say the contrary: for it imputes impotency and weaknes vnto God, making him to say, Yea and Nay, and to auouch that for truth which is evidently false.

9. But this opinion, that Faith is an Assurance, infers this blasphemous absurdity. For as I haue shewed, God commands all men, euen Reprobates to believe now to believe as you say is to bee assured of iustification and Salvation, *Ergo*, God commands the Reprobate to be assured of his Iustification and Salvation, which is absurd.

10. Absurd therefore is that opinion that Faith is Assurance which infers it. For from truth no absurdity or blasphemie but onely truth can follow. These few Propositions I pray thee, Gentle Reader, consider diligently, and compare *Master Baxters* reply with them, and then bee iudge whether hee paint not gourds as it is in the Proverbe, and talke cleane beside the purpose.

Those places of Scripture which you desire may bee well waighed, and then by mee either answered or referenced

need, I haue according to your desire duly examined,
and doe from my heart adore them as being the words
of the Eternall Verity: and this answer doe I giue vnto
them, that not one of them touches the question in de-
bate betwixt vs. The first telleth vs that *the Iewes if they*
be not in infidelity, shall againe by the power of God bee
justified: the second that *the Scripture hath concluded all*
vnto faith, that *the promise by the Faith of Iesus Christ*
might bee giuen to them that Belieue; both which argue
against your selfe that Faith is the condition of the Pro-
mise: the third saith that *as many as were ordained vnto e-*
ternall life believed; the fourth that *every man hath not*
Faith; the fift that *to know the mysteries of the kingdome*
of Heauen is giuen to some and denied to other some, by
which three it is cleere, that Reprobates doe not believe,
but the Elect onely: the sixt affirmeth that *God made the*
wicked for the euill day; the last that *God sheweth mercy*
vpon whome hee will, and hardneth also whome he will, and
that in this point there is no disputing with God, inti-
mating therein that there is both an Election and Repro-
bation, and that both depend vpon the good pleasure of
God. But not one of them proueth that God comman-
deth Reprobates to assure himselfe of his present iustificati-
on and future Salvation which is the matter in question:
and therefore I hope I may notwithstanding them all
boldly conclude that as God cannot command to doe
that which is vniust, because hee is iustice it selfe, so he
cannot command to believe that which is vntue because
hee is truth it selfe. Neither doe I (I trust) so conclu-
ding, grieue the Spirit of God, although perhaps there-
in I greue your stubborne spirit, which hath (I feare me)
throughout this teple too much rebelled against the
light

Rom. 11. 23

Gal. 3. 22.

Act. 13. 48.

2 Thess. 3. 2.

Mat. 13. 11.

Prou. 16. 4

Rom. 9. 18.

19. 20.

Bph. 4. 30.

light: and therefore take heed lest you your selfe ^{greene} ~~the~~ spirit of God, whereunto his elect are sealed unto the day of redemption: and this is the question in debate. *Treatise.*

Arg. 6. That which the wicked may haue, can not bee iustifying Faith, for it is The Faith of the Elect: But the wicked may haue this Perswasion, yea many haue beene most confidently perswaded that they are in the fauour of God. You will say it is true Perswasion: But I say if forme make truth, they are as formally, and therefore as truly, perswaded of it as the godly. If the Godly then are therefore and for this cause iustified, because they are strongly perswaded they are iustified, then why should not the wicked likewise bee iustified by his strong Perswasion. But in truth these kind of speeches are vnreasonable, and senselesse, and so that opinion cannot be reasonable.

N. B.
Many die and are saved that haue not a full Perswasion and assurance of their Salvation, yet are saved by Faith. I will answer you when you shew mee the man that so did die and was saved, and how you know that hee had as his death no full Assurance of his Salvation in Christ Iesu, and yet had Faith, and when you proue that there is at the hour of death (when the elect are made without spot or wrinkle) in the Saints of God a doubtfull Faith.

I. D.
That many Reprobates and wicked men are strongly perswa-

perswaded they are in the grace and fauor of God, nothing is more cleere and manifest. *There is a generation,* saith Salomon, *that are cleane in their owne eyes, and yet are not washed from their filthinesse.* And the Angell of the Church of *Laodicea* saith of himselfe that hee is *rich, and groweth to great wealth, and had need of nothing:* and yet in the iudgement of him that is Amen, *he saith full and true witnessse, was wretched, and miserable, and poor, and blind, and naked.* Yea, Experience it selfe, saith Calvin, sheweth, that Reprobates sometime are afflicted with the like feeling almost that the elect are, that in their owne iudgement they differ nothing at all from the Elect. Such is the deceitfulnesse of mans heart, and the blindness of his selfe-loue, that it makes him easily overweene himselfe, and to promise peace vnto his soule when hee is in the ready way vnto destruction. You will say that the Perswasion of the Reprobate and wicked, is built vpon a false and erronious ground, and therefore is Presumption rather than true Assurance. For answer hereunto consider, that the Elect of God before his Iustification is but a wicked man, whence Diuines vse to call it, The Iustification of the wicked, warranted therein by that of Saint Paul, *To him that worketh not, but belieueth in him that iustificieth the wicked, his faith is imputed vnto righteousness.* Consider moreover that Faith has a cause goeth before Iustification, for wee are iustified by Faith: and therefore if the Elect be wicked before his Iustification, hee must needs much more be wicked before the first act of his Belieuing. In regard whereof Saint Augustine saith, *Know thou that Faith when it was giuen thee found thee a sinner.* These things being so, as without controuersie they are, I then demand

Prou. 30. 12.

Reu. 3. 17.

Verf. 14.

Verf. 17.

Inst. l. 3. c. 2.
S. 11.

Rom. 4. 5.

Rom. 3. 28.

Enar in Ps. 38

mand of you, if Faith bee Assurance, what ground hath the Elect for his Assurance in the first Act of his Faith, more then the Reprobates and wicked haue? Certainly vnlesse you will flye with the Anabaptists vnto I know not what Enthusiasms and sudden reuelations, grounded vpon no arguments, formerly by the Holy Ghost imprinted in the soule, you cannot possibly shew any: seeing before Faith they lie together in the same masse of corruption, and are alike liable vnto eternall damnation. Now vnto this argument thus enlarged and explained, let vs see what answer you returne.

When I can shew the man that died without Assurance and was saued, and how I know at his death hee had no full Perswasion, and can proue that there is at the houre of death in the Saints a Doubtfull Faith, then (you say) you will answer mee. What M. Baxter, and not till then? Suppose I cannot satisfy your demands (as indeed who knoweth what is in the heart of man at the houre of his death?) shall my argument therefore for euer stand vnianswered? And yet M. Perkins telleth you that, When a Professor of the Gospell shall despaire at his end, men shal leaue secret iudgements vnto God, and charitably iudge the best of him: and hee instanceth in one M. Chambers, who in his sicknesse grievously despaired, and cried out that hee was damned, yet, saith hee, it is not for any to note him with the blacke marke of a Reprobate. The like censure elsewhere giueth he of Francis Spier and Ysaiah, saith hee, When a Professor of the Gospell shall make away himselfe, though in her a fearefull case, yet still the same opinion must bee carried. So that it seemes by this learned mans iudgement (who for ought I know is not singular herein but followeth the common opinion of

Declar. of
Spir. Desert,

other Diuines) that it is possible for a man to die in Faith and so to bee saued, and yet to die in Despaire and so without Assurance : whence it followeth necessarily that Faith is not Assurance.

But this answer of yours, brings mee in minde of a *Antolog. l. 21* *οἱς καρπὸς* pretie Epigram of *Nicarchus*, which you may read in the Greeke anthologie. A deafe man commences sute against another deafe man, before a deafe iudge: the plaintife pleads, that the defendant owes him five months rent for his house, the defendant answers for himselfe that hee had been grinding at mill all night, the Iudge looking vpon them, why contend yee thus good fellowes, quoth hee : is shee not mother to you both : then keepe her both hardly. Semblable hereunto is your answer, for as if you were as blind as they were deafe, and had not eyes in your head to read my writing, when I speake of onions, as it is in the Prouerbe, you answer of garlicke, and roue the whole heauen wide from the marke you should shoot at. I say that the wicked may bee strongly perswaded, and therefore Faith is not a Perswasion, you like the deafe defendant reply that you haue beene grinding at mill all night, telling mee I shall then receiue answer when I shew the man that died without Perswasion and yet was saued by Faith, and other such stufte of the same stampe. Verily, I am perswaded if old *Sibyl* or *Oedipus* or any other that hath anciently been esteemed for reading riddles should reuiue againe, yet would they not bee able with all their cunning, to deuise how to accommodate and fit this answer to any part of my argument. For mine owne part I can make of it, nor fish, nor flesh, nor good red herring, and therefore not troubling my selfe with your follies here I

leauē it as I found it, vnkith vnkist as they say.

N. B.

And in the meane time I will hasten to your Definition of Faith, which you call the third kinde of Faith and onely Iustificyng Faith.

I. D.

Soft and faire, no hast but good: you post away so fast vnto the Definition, that you leauē something behind you vnanswered which desires and deserues your further consideration. For first I proue vnto you that Faith cannot be a full Perswasion & certaine Assurance, partly because it is not so much as Assurance, partly because such Fulnes agrees not to little Faith, and so makes the definition narrower and of lesse latitude then the definite, and partly because it is a most discomfortable doctrine to weake Christians, who finding this strength of Assurance wanting in themselues, may doubt whether they haue any Faith at all, if Faith bee no other then a full Assurance and firme resolution. Againe, I answer certaine obiections the chiefeſt you can haue against mee, and that with such generall solutions as will cut off almost any reason you can oppose vnto mee. These things being of such importance and consequence should not thus haue beene balked and hysht vp in silence: for while they stand vnstirred and vnroucht you cannot reasonably bee thought either fully to haue satisfied my arguments, or sufficiently to haue maintained your owne cause. Out of doubt therefore it would haue been much better for your credit to haue made lesse hast, and more good:

good speed: for tripping away so fast, and leauing matters of such weight vtterly vnanswered, all the Schollers in our Countrey (to blow backe your owne scoffe into your owne face) will thinke the worse of your haste so long as they liue for this tricke.

To conclude this point, whereas there are two many faults as *Simplicius* saith, too vsually committed in the disputation and determination of Questions: it appeareth by what I haue now said that you haue hitherto grossely faulted in the former. For you doe but reiect and deny my Conclusions, without refuting the confirmations I bring for them: and so if not altogether alienate from you, yet leaue in suspence and doubt the mind euen of those who otherwise might bee of the same opinion with you. Now if you offend likewise in the second, and doe not in the remainder of your Reply, vtterly raze and overthrow the foundations of my Doctrine, but suffer them to stand vnshaken and vnmoued: you shall both leaue the thirst of your readers expectation vnquenched and vsatisfied, and proue your selfe but a bragging and boasting *Pyrgopolinices*, threatening much and performing nothing. Let vs therefore take a view hereof, and see what you haue to say against the definition which I giue to Iustificing Faith.

Treatise.

The third Faith is Faith of Person or Personall Merit; and of this Faith, I make the Obiect to bee Christ the Mediator meriting, the *Fiducia* a Rest or Deuolution, the Subject of it, the facultie of the Will not the Vnderstanding, the next end of it Iustification, the remote

end eternall saluation, and I thus define it, A rest of the will vpon Christ and his merits for iustification and consequently saluation.

I. D.

Because you complaine anon that the word Rest which I haue made to bee the iustifying act of Faith is ambiguous, and thereupon it pleaseth you in your Answers following to take aduantage and make you mery with the Equiuocation thereof: you shall giue me leaue before I step a foote further in a few words, and a little more plainely to open my meaning touching that Act. And to this end, seeing to proue that Faith is an Affiance or Rest, I reported mee in my Treatise vnto the words vsed in the originall of the old Testament, as גלל בטהוה, and the forme of words vsed in the new, as to be lieue in, to hope in, or as in some translations it is read to belieue on, to hope on: I will first shew that these tearmes applied vnto Christ the right Obiect of Faith, import that very Act whereby wee stand iustified before God, and secondly I will diligently inquire and search out what may bee the true, proper, and naturall meaning of these tearmes, both which being cleerely demonstrated, it will manifestly appeare both what that Rest is which I make to be the iustifying Act of Faith, and how fondly and vainely you cauill and dally with the ambiguity thereof.

That Belieuing in or vpon importeth that Act is in it selfe so apparant, that I thinke no sober man will deny it: but because to you a man must proue that the Sunne shines thus I demonstrate it. *That which is imputed for*
righteous-

righteousnesse, and by which wee are iustified, is the true
Act of Iustifying Faith. This you cannot deny, vnlesse
 you will turne Papist: for our Religion will not permit
 you to ioyne any other companion with Faith in the
 matter of Iustification. But such believing is imputed
 for righteousness, and is that by which we are iustified:
 so saith the Apostle, *To him that belieueth in him that* Rom. 4. 5.
iustificth the wicked his Faith is counted for righteous-
nesse, and againe, Wee haue believed in Iesus Christ, that
we might bee iustified by the Faith of Christ. Adde here-
 unto that whereas the same Apostle saith *With the heart* Rom. 10. 10.
man belieueth vnto righteousness, forthwith in the
 next verse hee interpreteth that Believing by Believing
 in, For, saith hee, *the Scripture saith, whosoever belie-* V. 11.
ueth in him shall not bee ashamed. Wherefore I conclude
 that so to Believe is the Iustifying Act of Faith. So also
 is Hoping in or vpon, being in effect the same with Be-
 lieuing in, For although Hope and Faith bee in nature
 two distinct Graces, and so reckoned by Saint Paul: yet
 seeing by reason of the neere affinity, betweene them,
 Hope is sometime put for Faith, it may not seeme strange
 that to hope in is also vsed for to believe in. Now that
 Hope is sometime put for Faith appeareth by that of
 Saint Peter, *Bee ready alwayes to giue an answer to enery* 1 Pet. 3. 15:
man that asketh you a reason of the Hope that is in you;
 where Hope, as Calvin saith, is by a *Synecdoche* taken In eum. loc.
 for Faith. And as manifest is it by Saint Paul that to
 Hope in, is no other then to Believe in: for hauing said,
That wee should bee vnto the praise of his glory who first Eph. 1. 12. 13.
hoped in Christ, In whom also yee hoped hauing heard the
Word of Truth, the Gospell of your Salvation, by and by
heads by way of interpretation, In whom also Belie-
 uing.

ming yee were sealed with the holy Spirit of Promise. In
 a word, the Act of Hope properly taken is expectation
 or looking out for the performance or coming of a
 thing: but Hoping in, imports Affiance or trusting on
 something for the performance thereof. As touching
 the words of the old Testament **הסר גלל בטח**, first I
 find **הסר** and **גלל** confounded with **בטח** as words of
 the same signification, they being after the manner of
 Scripture ioyned together in the same verse as equipol-
 lent the one to explaine and expound the other: fore-
 ample, *It is better*, saith David, **לחסות** to trust in the
 Lord **מבטח** then to put confidence in man, and **גלל** Roll
 thy way upon the Lord, **ובטח** and trust upon him. But
בטח it selfe is in the same manner confounded with
האמין which construed with the Proposition **ב** signifi-
 eth to Believe in, and is by your owne confession the
 very Act of iustifying Faith: for example, **באמין**
לואחאמינו they believed not in God, **ולאבטחו**
 and trusted not in his saluation, and **אלאחאמינו** Be-
 lieue not in a friend, **אלאבטחו** trust not in a
 Prince. Again that which in the old Testament is ut-
 tered by one of these words, the same in the new is ex-
 pressed by Believing in: for example, **בשמך** We trust
 in the Name of his Holinesse saith the old Testament, **He**
 that belieueth in his Name saith the new; **בטח** trust in
 the Lord with thy whole heart saith the old; **אם תאמין** Be-
 lieue with thy whole heart saith the new: finally, In thee
 O Lord **הסיתני בטחתי** haue I trusted let mee not be con-
 founded saith the old, **Hee** that Belueth in him shall not
 bee ashamed saith the new. If you except against this last
 parallell, that the Apostle hath reference vnto that of
 Esay **האמין לאיהוה**. *Hee that Belueth maketh not*
 hast,

Psal. 118. 8.
 Psal. 37. 5.

Psal. 78. 22.
 Mic. 7. 5.

Psal. 33. 21.
 Ioh. 1. 12.
 1 Ioh. 3. 23.
 5. 13.
 Prou. 3. 5.
 Act. 8. 37.
 Psal. 25. 2.
 Psal. 31. 1.
 Rom. 10. 41.

haste, rather vnto thole passages of the Psalmes aboue quoted: I answer with *Beza* that it is not likely, partly because the vniuersall particle, and the word in him is not to bee found in the Prophet, partly because the Apostle faith not as the Phophet *Esay* doth, maketh not haste, but precisely accordeth with the words of the Prophet *Dauid*, saying, *shall not bee confounded nor ashamed*. Howsoeuer, seeing in all these places the same thing is intended and meant, it is cleere that *האמין*, *דסה*, *בטה*, and Believing in, are Synonyma, differing in name, but in definition: and so I conclude what aboue I vnderooke to demonstrate, that all these tearmes properly import the Iustifying act of Faith.

In the next place are wee to inquire the right acceptation and signification of these words, that wee may more perfectly conceiue, what that *Fiducia* or Rest is, which wee haue made to bee that Act. And first *דסה* as *R. Kimchi* obserueth, properly and primitiuelly signifieth *to retire into some safe place for shelter or harbor*: so is it used in sundry places, *דסה בצלי בא* Come, saith the bramble in the booke of Iudges, *shelter or coner you vnder my shadow*; and the Prophet *Dauid* in the Psalmes *בצל כנטיך אהסה* I will retire mee vnder the shadow of thy wings. And hence is it, that *מהסה* a Noun, deriued from this root, signifieth a place of refuge or protection, as where *Dauid* saith *סלעים מהסה לשטנים* the rocks are refuge for the conies, and *Esay*, *Thou hast been a fortress to the poore, a fortresse to the needy in his trouble*, *מהסה מורם* a refuge from the storme or inundation. So that this word referred vnto Christ betokeneth that Act whereby wee betake our selues vnto him as vnto the only Sanctuary, where wee may bee preserved safe from

In ad Ro. 10.
11.

Iudg. 9. 15.

Psal. 57. 1.

Psal. 104. 18.

Esa. 4. 6.

the tempest of Gods displeasure, which cannot be hur by
 justification from our finnes, according to that of the
 Psal. 2. 12. *Psalmist, If his wrath burne yea but a little, כל-הסיבוב אשרי blessed are all they that retire themselves to him.*
 Vpon which place learned Iunius notes, that that retiring
 vnto God (which is there affirmed to be the cause of our
 blessednes) is no other then sincere Faith. The next word
 is גלל which signifieth to Roll: whence commeth גליל
 גליל a Circle or Ring, and גלגל a Spheare or Wheele;
 because as the cube easily setleth and stayeth vpon one
 side, so the Sphericall and round figure is euer subiect
 to rolling & turning. Being ioined with the Preposition,
 על it signifies to Deuolue or Roll vpon a thing, either
 to oppresse it and beare it downe, as where Iosephs bre-
 thren say, *We are brought hither עלינו ולהתנמל עלינו*
 Gen. 43. 18. *להתגלל to roll and cast himselfe vpon vs*, and Iob עלי
 Iob. 30. 14. *להתגלל they roll themselves vpon mee.* or to bee supported
 and borne vp by it, as in the place of Psalmes aboue ci-
 ted, and that of the Prouerbs, גל אל יהוה מעשיר *Roll*
 Prou. 16. 3. *thy works vpon the Lord and thy thoughts shall bee esta-
 blished.* Agreeable whereunto is that of the Psalmist
 though vsing another word השלך על יהוה *Cast thy bur-*
 Psal. 55. 23. *den vpon the Lord and hee shall sustaine thee, hee will not
 suffer the righteous to bee moued for euer.* This then ap-
 plied vnto Christ intimates vnto vs our fleeting & vnser-
 led estate, and the restlesnesse of our soules vntill wee
 come vnto him, according to that of Saint Augustin,
*Thou hast made vs for thy selfe, and our hearts are vnquiet
 till they rest in thee:* and so imports that Act whereby
 being heavy loden with our finnes, and seeking to bee
 eased of them, at length wee discharge our lode and rest
 our selues vpon him. The third word is בטח which
 signifieth

signifieth to put confidence, trust, Affiance in or vpon a thing, and as *Mercer* saith *firmiter inniti*, firmly to leane or rest vpon a thing. Hereupon you shall oftentimes find it ioyned with *שען* properly signifying to leane on, whence also commeth *משען* a staffe because men vse to leane on it and to support themselues by it: as for example, *יבטח בשר ידוה רישעו באלהיו* yee trust in fraud and stubbornesse, saith *Esay*, *והשענו עליו* and leane vpon it, and againe, *יבטח בשר ידוה רישעו באלהיו* Let him trust on the Name of the Lord, and leane vpon his God. And to this word had I speciall regard, when I defined Faith by *Fiducia* or Rest, as appeareth by that in my Treatise I make the Act of *Fiducia*, to be *inniti*, to leane vpon, which yet I therefore rendred rest, because in our English translations it is vsually so turned; as for example, that of the Prophet *Hanani* vnto King *Alsa*, *בהשענך על מלך ארם ולא בשענת על יהוה אלהיך* 2 Chron. 16. is thus englished, *Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God*, and againe in the next verse *בהשענך*, *Because thou didst rest vpon the Lord*. So then this word in the matter of Iustificati- 7. on designeth that Act whereby finding that wee are weake and feeble, vnable to support our selues, we make Iesus Christ our staffe, staying and resting our selues vpon him, according to that of *Dauid* *יהוה למשען לי* Psal. 18. 19. *the Lord was as a staffe vnto mee*. The last word is *מדיח* is to Belieue in, or vpon: for as for that other of Hoping in, because it may seeme to bee rather the Act of Hope then of Faith, or but Catachrestically vsed when it is put for Believing in, I vtterly omit it. What is it then to belieue in, or on? Let the Holy Ghost (whose phraze it is) declare his owne meaning. *Behold*,
T 2 faith

In thesauro
Pagn.

Esa. 30. 12.
Esa. 50. 10.

2 Chron. 16.
7.
Vers. 8.

Psal. 18. 19.

1 Pet. 2. 6.
Esa. 28. 16.

1 Pet. 2. 4. 5.

Pfal. 33. 5.

Ioh. 1. 12.

saith the Apostle *Peter* out of the Prophet *Esay*, *I lay in Sion a cheefe corner-stone, chosen, and precious; and he that belieneth thereon, shall not bee ashamed.* To Belieue on a stone seemeth an insolent and vnusuall speech: but it is no other then (as the Apostle expresth himselfe) to come as liuing stones vnto the corner-stone, and to lay and build our selues vpon it, that wee may bee made a spirituall house, which in effect is the same with that Retiring and Resting wee haue aboue spoken of; as will yet farther appeare if wee compare this place with the like of the Prophet *Dauid*; for whereas here it is said, *He that belieneth thereon shall not bee ashamed,* there the Psalmist deliuereth it thus, *They that looke vnto him, and run vnto him their faces shall not bee ashamed.* But if you would yet more fully and plainely vnderstand what it is to Belieue in, or vpon a thing, then read and consider that most sweet and comfortable speech of Saint *Iohn* in his Gospell; *As many, saith hee, as receiued him, to them hee gaue power to be the Sonnes of God, that is to them that Belieue in his Name.* Lo, to Belieue in Christ, saith the holy Apostle, is to receiue Christ: and therefore if wee may know what it is to receiue Christ, wee shall also know what it is to belieue in him. Receiuing is a word of Relation and answereth vnto Offering: for what is not offered is rather taken then receiued. To offer Christ vnto any is the Act of God onely: to receiue Christ, is the Act onely of the Elect of God. God offereth Christ vnto vs, when either outwardly by the publike preaching of the Word, or inwardly by the secret knocking of his spirit, he counselleth and aduiseeth vs to acknowledge that Iesus is the Mediator, and to admit of him for our Mediator. And wee againe receiue Christ so offered

vnto

vnto vs when as being conuinced and perswaded by the Word and Spirit, wee acknowledge him in generall to bee the Mediator, and admit him in particular to bee our Mediator: So that there is a double Receiuing of Christ, the one is by the Vnderstanding, the other is by the Will: Christ is receiued by the Vnderstanding when wee Belieue historically, yeelding and assenting vnto the truth of the Gospell, the summe wherof is that Iesus is the Christ; For when the Apostle saith, *This is a true saying and by all meanes worthy to bee receiued, that Christ Iesus came into the world to saue sinners*, what can hee meane by receiuing other then assenting that it is true? and when our Saviour saith vnto the Apostle, *They will not receiue thy witnesse concerning me*, what else can he vnderstand then this, that they would not giue credit vnto his testimony, concerning Redemption and Salvation by Christ? This Receiuing though it bee of such absolute necessity vnto life, that no man can possibly be saued without it: yet is it not of such power and efficacy, that whoso euer so receiueth shall infallibly bee saued. For as we haue shewed, *The Diuels so beleeue and tremble*: and many who are *inlightened, and haue receiued the knowledge of the truth*, perish, notwithstanding eternally in their sinnes. Besides therefore this Receiuing of Christ by the Vnderstanding, there is a Receiuing of him also by the Will, which is done by particular application, when in the sincerity of our hearts we accept and make choice of him alone to bee our Mediator, that is to say, to bee vnto vs a Prophet, a Priest, and a King. Wee accept him to bee our Prophet, when wee admit him to be our teacher, and absolutely submit our selues vnto his teaching. Wee accept him to bee our Priest,

1 Tim. 1. 14.

Act. 22. 18.

Iam. 2. 19.

Heb. 6. 4. &

10. 26.

T 3.

when.

Ioh. 1. 12.

Ioh. 1. 11.

Ioh. 5. 43.

Luc. 19. 14.

Mat. 23. 37.

when wee rest and repose our selues vpon his Sacrifice and intercession for the washing away of our sinnes. Finally, wee accept him to bee our King, when wee put our selues wholly and onely vnder his gouernment, and subiect our wils vnto his will, desiring that in all things it alone may bee done by vs. And this accepting of Christ by the Will, is that very Receiuing of him which Saint *Iohn* here meaneth. For first, whosoever thus accepteth of him hath without question withall bestowed on him the same power and prerogative, which hee affirmeth to bee giuen to as many as receiue him, namely to bee made the Sonnes of God. Againe, that Receiuing is vnderstood which is opposed vnto the Iewes not-Receiuing: for hauing said, *He came vnto his owne*, that is vnto the Iewes, *and his owne receiued him not*, immediatly it is added, *But as many as receiued him, &c.* How then did the Iewes not receiue him? onely in not assenting vnto this that hee was the Messias? Indeed this was the ground why sundry of them receiued him not: but their not-receiuing of him was no other then that Act of their Will, whereby they refused to submit themselves vnto him as vnto the Messias. This doth our Sauour intimate, when hee saith vnto them, *I am come in my Fathers Name and you receiue mee not: if another come in his owne Name, him Will you receiue*, that is, him will you admit and accept for your Messias. But plainly doth hee expresse it when in the Parable hee bringeth them in, resolutely and directly saying, *Wee will not haue this man raigne ouer vs: as also when hee saith vnto them, How often would I haue gathered thy children together as the hen gathereth her chickens vnder her wings, and yee would not.* Besides, diuerse there were of them,

euen

euē of the Scribes, and Pharisees, and Priests who knew right well, that hee was the Christ; for so much doe the Husbandmen themselues cōfesse in the Parable, when they say, This is the Heire: and how could our Saviour iustly charge them with that irremissible sinne against the Holy Ghost, vnlesse they had knowne him to bee so? These then knowing him to bee the Messias, and yet not receiuing him, what can this not-receiuing be other then their willfull reiecting and refusing of him against their knowledge, and against their conscience. Vpon all which it followeth that this being not-receiuing, receiuing opposed thereunto must needs bee that Act of the Will whereby wee accept of Christ to bee our Mediator, that is to say, our Prophet to instruct vs, our Priest to make atonement for vs, our King to rule and gouerne vs. And because Believing and Receiuing are (as we haue shewed) all one, it followeth also necessarily that to Belieue in Christ is nothing else then so to accept him.

Mat. 21. 38.

Mat. 22. 30.

31.

To grow therefore at length vnto an issue, you see that according to promise I haue demonstrated vnto you, first, that those tearmes both of the old and new Testament mentioned in my Treatise import that Act of Faith whereby wee stand iustified before God: secondly, what is the true, proper, and naturall meaning and signification of these tearmes: and that therefore thirdly by the word Rest, in my Definition I vnderstand no other thing then that which these words import and signify. Wherefore I must intreate you in the residue of your Reply to speake vnto this meaning: otherwise you shall but spend your breath in vaine, and wrestle not with mee, but with your owne shadow. Neuerthelesse if
any

Admonit. de
lib. Concord.

any shall thinke it fitter instead of the word Rest, to substitute any other of these tearmes, I forbid him nor: for so doing he shall differ from mee in word onely, and not in sense. And to speake ingenuously and freely, seeing to expresse the Act of Faith speciall choice is made in the New Testament of Believing in, or vpon, and this againe is expounded by such Receiuing as is before described: happily it were not amisse aboute all the rest to preferre this, and to define Faith by that *Act of the Will whereby wee accept Christ to bee our Mediator for iustification and consequently Saluation*. The rather because it seemes more fully and plainely to set forth the nature of that Act by which wee are iustified, and more apt and fit to resolute many doubts which may be moued touching iustification. For as *Vrsinus*, a right worthy Diuine, obserueth, *Faith iustificeth no otherwise then as it is an acceptation and a pplication of the merit of Christ, which is the proper Act of Faith alone, and so very Faith it selfe*. These things thus premised: let vs now in the Name of God proceed to the examination of what you haue replied and opposed against my definition.

N. B.

I answer, a man may rest his will vpon Christ and his merits, and yet bee damned for want of Sanctification, and so consequently may bee damned hauing Iustifying Faith, which is absurd, therefore is your Definition absurd.

I. D.

Here, *Master Baxter*, and in the rest of your answers

wers insuing, you waue & flore vp and downe like a boat in a storme without a Pilote, answering tumultuarily what euer comes next to head, and scorning like another *Cassius Senerus* to keep either in method your matter, or modestie in your words. But as you lead the dance, so must I needs follow. Thus therefore you argue. *No man can be damned hauing iustifying Faith, A man may be damned resting his will vpon Christ & his merits, Ergo, Resting of the will vpon Christ and his merits is not iustifying Faith:* The Maior I grant, the Minor thus you confirme, *Hee that wanteth sanctification may bee damned, A man resting his will vpon Christ and his merits may want sanctification, Ergo, a man resting his will vpon Christ and his merits may be damned.* The Maior againe I grant, if you vnderstand it either thus, *Hee that finally wanteth sanctification shall bee damned*, or thus, *Hee that wanteth present sanctification is for the present in the state of damnation:* for otherwise the Elect vntill their effectuall vocation want sanctification, and yet shall neuer actually be damned. The Minor you barely affirme but confirme not: thinking it as it seemes prooffe inough if you say it and subscribe thereunto Witnesse our selfe: vnto this argument therefore I answer two things.

Tacit. vel potius Quintil. de causis corrupt. eloq.

First, that you are a very vnkind and vngratefull man that hauing now the third or fourth time borrowed arguments of me to serue your need, haue not the good manners to say mee God a mercy for it, or to acknowledge to whom you haue beene beholding. For in my Treatise thus I obiected against my selfe, *If Faith be Affiance then the wicked may haue it: for Balaam desired to die the death of the Righteous, and some receiue the Word with ioy believing for a time.* And vnto this obiection in the same

Hecub, act. 2.

Treatise I gaue a sufficient and full solution, distinguishing betweene that Affiance which is sleight and superficial, and that which is settled and grounded, as there you may read more at large, for thither I referre you. But because, as *Euripides* saith, the same speech spoken by diuerse persons is not alike entertained: peradventure this answer would be better accepted if you might haue it from the mouth of greater authority. Read then *M. Perkins* exposition of the Creed, whereupon the first word I Belieue hee intreats of the nature of Faith, and you shall find in effect the same obiection in like manner answered, and distinction made betweene the *fleeting motions & desires* of them who liue still in their sins & after the course of the world & the *Desire of reconciliation* that comes from a bruized heart, & brings with it alwayes reformation & amendment of life. This solution howsoeuer now you haue cunningly dissembled, yet I must pray you the next time not to ouerslip it: for otherwise you shall bee counted but a miching disputer, and no whit at all disaduantage your aduersary, fighting against him with no better weapon then a rusty sword both edge and point rebated.

Secondly, I answer vnto your Minor negatiuely, denying that such *Resting of the will upon Christ and his merits*, as wee haue described, and in the definition vnderstand, can at any time bee separated from Sanctification. For besides that it is contrary vnto your owne Positions, as anon in the due place shall bee obserued: it is also flatly repugnant vnto the rules of holy Scripture. For doth not the Scripture pronounce them all, *Blessed, that retire themselves vnto the Lord? that they shall not bee ashamed that put their trust in him? that they shall be like*

Psal. 2, 12.

Psal. 25, 2.

Psal. 125, 1.

like unto mount Sion which can neuer bee remoued, but
 standeth fast for euermore: that to rest vpon the Lord is
 to bee of a perfect heart: Finally, doth it not affirme that
 whoesoever receiueth Christ and belieneth in him, is the Son
 of God, is iustificed before God, hath euerlasting life, is
 borne of God, is led by the Spirit of God, and walketh not
 after the flesh, but after the Spirit: vnlesse therefore vt-
 terly stripping your selfe of all modesty you will put on
 the forehead of an harlot, and say that all these things
 may bee affirmed of the Vnsanctified man: how can you
 possibly auouch that a man resting his will vpon Christ,
 retiring vnto him, trusting on him, believing in him, and
 accepting of him to bee his Mediator, can be without san-
 ctification, and for want thereof bee damned eternally?
 Nay, whoesoever accepteth Iesus Christ for his Mediator,
 submitteth himselfe as wee haue shewed not onely vnto
 his Prophecy and Priesthood, but also vnto his King-
 dome: and if hee submit himselfe vnto his Kingdome,
 that is vnto his rule and gouernment, how can hee bee
 Vnsanctified? for the Vnsanctified man subiecteth him-
 selfe vnto the Flesh, and not vnto the Spirit of Christ: 2 Chron. 16.
8. 9.
 where by the way you may obserue, defining Faith in
 this sort, how and after what manner it purifieth the
 heart, and begetteth in vs sanctity and newnesse of life:
 whereas defining it by Assurance as you doe, it doth not
 readily appeare how such Assurance can bee the princi-
 ple and reason of our Sanctification. True it is that As-
 surance may bee vnto vs a strong motiue to proceed on
 in Sanctification and holynesse of life: but it is so farre
 from causing it, that it is rather caused by it. For by our
 holy life and conuersation as by the fruites, doe wee ne-
 cessarily gather that Faith which is the cause thereof is

Ioh. 1. 12.
 Rom. 4. 5.
 Ioh. 3. 36.
 1 Ioh. 5. 1.
 Rom. 8. 1. 14.

Act. 15. 9.

2 Pet. 1. 10.

In loc. præd.
Ibid.

Ioh. 3. 36.

in vs, and so grow to an Assurance of our Iustification and present state in grace. In regard whereof Saint Peter, as it is in the vulgar translation and some Greeke copies, commandeth *by good works to make our calling and election sure*. And although in sundry copies and translations By good works is omitted : yet the addition thereof misliketh not Beza, and Fulke confesseth that the circumstance of the place doth of necessity require, that good works bee vnderstood though they bee not expressed in the text. On the other side if you define Faith with mee to bee that Act whereby wee accept and make choice of Christ to bee our Mediator, that is to say, our Prophet, Priest, and King : who seeth not that this Faith working in vs a free and voluntary subiection vnto the Kingdom of Christ, is the very purifier of our hearts, and the cause of all our holy studies and indeuours : whence also it appeareth what the reason is why our Sauour vnto belieuing in the Sonne opposeth Disobedience vnto him when hee saith, *Hee that belieneth in the Sonne hath everlasting life : and hee that obeyeth not the Sonne shall not see life, but the wrath of God abideth on him* : namely because as Acceptation of him to bee our King is the root of all Obedience, so the reiection and refusall of him to bee our King is the very source of all Rebellion and Disobedience.

N. B.

Your Genus is, that Faith iustifying is a Rest, which is false; when you speake more learnedly I will deigne you farther answer.

L. D.

I. D.

That Rest is not the Genus of Iustifying Faith I easily grant you: for as appeares manifestly in my Treatise, I make Affiance, or which is all one Rest, to bee the Act or Forme of Faith, and not the Genus thereof. If I had thought it fitting to haue troubled the Definition therewith, I was not so ignorant but I could haue called it either an infused grace, or a grations habit, or a Theologicall vertue: but because the Philosopher taught me that Habits are sufficiently defined by their Acts in reference vnto their proper Obiects, I held it needlesse to expresse ie.

But suppose I had made it to be the right Genus, how doe you disproue it? Forsooth it is sufficient for such a *Pythagoras* as you are to say it is false: & an inexpressible wrong would it be to demand a reason of your sayings. Onely you adde, that *when I shall speake more learnedly you will deigne me farther answer.* Brauely againe spoken, and *Alexander-like*: for neither would hee being a King contend with any but Kings, neither may you being so transcendent for your learning, and surmounting the most of men as farre as the Sun doth the lesser lights, without impeachment of honour vouchsafe disputation with any but your Peers, much lesse with such a one as is scarce to bee found in any Predicament. Yet seeing the Sunne so surpassing in glory is no way enuious of his light, but imparteth bountifully of his beames to the enlightning of the rest of the starres: it may please you also (with whom wisdom must liue and dye) out of your benignity to send forth some influence of your learning

Plut. in vita
Alex.

Ioh. 12. 2.

vpon mee, that I may more cleerely discerne at least in this question betweene truth and that which is onely seeming so.

N. B.

Shew mee for your warrant one place of Scripture that so tearmeth it, any one Father of the Church, old or new, for these 1600. yeeres, Greeks or Latins, that will anouch it, and I will yeeld to your Genus. The Hebrew word for Faith, and the Greek word (whence of you haue heard before) doe vtterly condemne you, they both signifying a perswasion and an Assurance, and neuer a Rest. I maruell you will teach the Holy Ghost to speake, and the Church now to understand what Faith is, and that by such a wooden Definition which may rather moue to choller then consent.

I. D.

If by denying vnto mee the warrant of Scriptures, of Fathers old and new, Greeke and Latin, for 1600. yeeres and of the Greeke and Hebrew words for Faith, you intend to proue that Affiance or Rest is not the Genus of Faith, it shall without more a-doo bee yeelded vnto you: for as appeares in the former section I make it to bee not the Genus but the Act or Forme thereof. But if you would thereby perswade that Rest or Affiance is not the Act of Faith, I must tell you that these reasons are cleane out of date, and that you doe too much abuse your Readers patience setting againe before him these Coleworts now more then twice sodden. For both in the beginning of this disputation, and in the last section saue two before this I haue thoroughly scanned & cleared this

this businesse; shewing that I am so farre from *teaching the Holy Ghost to speake, and the Church to understand what Faith is*, as you vnchristianly lay vnto my charge, that I vse no other tearme, but that which the Spirit of God hath in Scripture sanctified to this purpose, and the Holy Church hath euer spoken and vsed. But because I am loth to pester my paper with so many Tautologies and needles repetitions as you vse to doe, thither must I entreate the courteous Reader to repaire for satisfaction.

In the meane season, seeing both by expresse testimony of Scripture, and cleere euidence of reason I haue warranted euery part of my definition, and yet you without disprouing the weakest of my prooves tauntingly call it a *woodden Definition*: you must pardon mee if I tell you plainly that this wood-kinde of answering deserues to bee reformed with a little woodden correction. But where you say my *Definition may rather moue to choler then consent*, a man would thinke reading this your answer, that either your principles were so incurably hurt, or your braine dam'd and ram'd vp with such a deale of dull and tough flegme, that it were as easy almost to remoue a mountaine as to moue you either to the one or the other. And yet indeed I find you of a cleene contrary complexion, euen the most pettish and waspish gentleman that euer I met withall, euery small & petty occasion stirs your choler, and works you presently out of temper. But because I see it is your impotency & disease I beare with you the more, praying you notwithstanding to haue as much patience as you may, sometimes for the purging of this humor I play the Physician and minister some small quantity of rheubarb vnto you.

N. B.

N. B.

For alas, Master Downe, what Rest can a man haue upon Christ without Assurance to bee saued by his death and Passion and knowledge of his Lord and Sauour. A full assurance therefore as a cause, worketh Rest upon Christ as an effect, and is therefore the Generall word in the Definition of Iustifying Faith.

I. D.

Y our argument if I mistake not standeth thus, *That which is an Effect of Assurance cannot be the Act of Faith, But Resting upon Christ is an Effect of Assurance, Ergo, it cannot bee the Act of Faith.* I distinguish of Assurance, for it is either of the generall proposition, or of the Speciall and indiuiduall; of the Generall when wee are assured that, *Whosoever Belieneth on Christ shall bee iustified and saued*, of the Speciall when wee are certainly perswaded that *We are iustified and shall bee saued*. If you meane the former, then I deny the Maior: for such Historical Assurance is a necessary pre-requisite vnto Iustifying Faith, and is the cause without which wee cannot belieue on Christ, and therefore that *which is such an effect of Assurance may bee the Act of Faith*. If you vnderstand the latter, then doe I grant the Maior: for if such Assurance be (as I haue demonstratiuely proued) it selfe the Effect of Faith, it is more then manifest that, *That which is an effect of such Assurance cannot bee the Act of Faith*. But then I deny the Minor, that, *Resting upon Christ, is an effect of such assurance*: affirming that contrarily,

trarily Resting vpon Christ is the cause of such Assurance, and Assurance is the Effect of that Resting.

But, what rest, say you, can a man haue vpon Christ, without Assurance to be saued by his Death & Passion? Surely vnlesse wee know his Death and Passion to bee the onely meanes of saluation, wee cannot rest vpon him for it: but to say, that a man cannot rest vpon him for saluation, vnlesse hee know that hee is already translated from death to life, is a most vnreasonable and senselesse speech, as if a man might not trust vnto his friend to doe something for him, vntill he were sure, it is already done. If you be so sandblind in this present case that you cannot see how Rest may goe before Assurance, yet I hope your sight is not so much decayed but you may perceiue it through a paire of spectacles. Put case then that a skilfull and welknowne Physician should offer freely to cure the diseases of such as are sicke vpon condition they receiue Physicke of no other, but put themselues wholly & absolutely into his hands: doe you thinke it absurd to become his patient, or that you cannot repose your selfe vpon his skill to bee cured by him, vnlesse you be first assured that the cure is already done? Nay rather if you know well, that your health is perfectly recouered, you cannot rely vpon him, for that whereof you are fully possessed. Iesus Christ the Archphysician of our soules, as hee is knowne to bee all-sufficient, and euery way able to heale our maladies, so doth hee louingly inuite all those that are heavy laden to come vnto him, promising to refresh them all vpon condition, that renouncing themselues and all others they set their whole Affiance on him for the remission of their sinnes. And dare you now make question how a man

may betake himselfe into the hands of Christ, vntill he know that his finnes bee already pardoned? Nay rather when wee know the debt is paid, and that according to the old rule *finnes once remitted neuer returne againe*, we remaine thankfull for that which is past, and continue our Affiance on him for discharge of that which is to come. For (to obserue this by the way) wee may not thinke that in the first act of our conuersion and iustification we receiue actuall pardon of all our finnes past, present, and to come, as some, and those of no meane marke haue rashly and vnadvisedly taught: for finnes past onely are then actually forgiven, and finnes to come onely in the destination and purpose of God. But neither doth God actually pardon the iustified man, nor the iustified man actually receiue pardon for his finnes, vntill hee haue actually committed them, and renewed his Faith and Repentance for them. Neither let any man thinke that I speake this out of mine owne head, and without ground: for I am strongly backed herein by the warrant of Scripture, the euidence of reason, and the testimony of worthy men. By the warrant of Scripture: for that teacheth onely remission of finnes past; so saith

Rom. 3. 25. Saint Paul in expresse tearmes, *God hath set forth Iesus Christ to bee a reconciliation through faith in his blood, to declare his righteousness by the forgiveness of the finnes that are passed*: By the euidence of reason, for if future finnes as well as finnes past bee actually remitted in our conuersion and first acceptation into grace, what need of Repentance, what need of Prayer that God would forgive vs our trespasses? To repent and craue pardon of that whereof wee are not guilty, and which wee neuer committed, is palpable folly: and as great folly is it by

Repen-

Repentance and prayer to demand that of God which we say we are sure hee hath long agoe bestowed vpon vs: Finally, by the testimony of worthy men; for *Par-*
don, saith Origen, is of sinnes past not future: Repentance, saith Gregory Nyssen, is the dissolution and destruction of sinnes past. It is confessed by all truly godly and learned, saith Hierome, Zanchie, that the Saints to obtaine new remission for a new sinne haue need of a new act of Faith and Repentance, according to that saying so rise in Scripture, that by Faith men are iustified and haue their sinnes remitted: which when it is spoken of them that are come to yeeres of discretion, is alwayes to be vnderstood of Actual Faith, that is of the Act of Faith. Lastly Master Perkins, when a Faithfull man grievously sinneth, the sinne is indeed remitted in the destination of God: yet no remission is actually either giuen by God, or received by man vntill hee repent. Nay if hee should neuer repent (which yet is impossible) hee should as guilty of eternall death euen for this one sin be damned: for there is no new remission of any new sinne without a new act of Faith and Repentance. But inough of this point in this place though it bee of great importance, because it is but by the way: only hence I gather that seeing Faith goeth before and Assurance necessarily commeth after remission, that Faith is not Assurance.

In ad Rom. 3.
 De acerbè
 Iudicantib.
 Miscell.lib. 3.
 pa. 97.

De prdest.
 & grat.

N. B.

I had rather say Faith were a laobur then a Rest: for it seeketh continually by sanctification and holy loue to bring both body and soule vnto eternall rest, and then Faith ceaseth when eternall pacification and rest is wrought in man.

X 2

I. D.

I. D.

Thus you reason, Faith is a labour, Rest is not a labour, *Ergo*, Faith is not a Rest. The Maior you proue thus, That which worketh rest is a labour, But Faith worketh rest and ceaseth when rest is wrought, *Ergo*, Faith is a labour. The Minor you leaue naked and without prooffe, supposing I thinke that no man vnlesse bereft of his five wits would deny it, and hold that Rest is a labour. Let vs therefore briefly examine them both: The Maior of your second Syllogisme precisely and literally vnderstood is not true: for that which worketh is the Agent or Labourer, and the Labourer cannot bee the Action or Labour. Whereupon it followeth, If that which worketh bee not a labour, And Faith as you assume worke, that therefore Faith is not a labor which is contradictory vnto the Maior of your first Syllogisme. And yet as I grant not vnto you that Faith is a labour, so neither dare I peremptorily deny it: only I blame you for speaking so confusedly where it was necessary to vse distinction. Know therefore that Faith as all other qualities whether acquired or infused may bee considered two wayes, either in the first act, as Schooles vse to speake, or in the second. The first act is the very habit of Faith inhering and sticking in the soule: the second is the immediate and proper operation and action thereof. If then you vnderstand Faith in the first Act, and as it is an Habit, it is not a labour, but is imprinted in vs by the Holy Ghost, to the end that when oportunitie is offered, and duty requireth, wee may by vertue thereof more sweetly, readily, and easily worke, and labour. And so
tarre

far is it from being a labor it selfe, that oftentimes it lieth as it were idle & asleep doing nothing at all vntill it please the Spirit of God to stirre vp our wils, and to quicken the sparke hee hath put in vs, inabling vs thereby to coo-
 perate with him. But if you vnderstand Faith in the second Act, and as it is in operation and action, then may you iustly call it a labour: for as our Sauiour saith, to belieue in him whom the Father hath sent is a Worke which God requirerh vs to doe, in regard whereof the Apostle Paul calleth it the Worke of Faith. And because Faith iustificieth, not as it is in the first, but in the second act, that is not as it is an Habit, but as it is in action, accepting and applying vnto vs Christ and his merits, hence is it, saith Bucer, that Protestants vsually define it by a motion. Let the Maior therefore in this sense bee granted vnto you.

Ioh. 6. 29.

1 Theil. 1. 3.

De iustific.

The Minor which you thinke to bee so cocksure I shal deny, confidently affirming that Rest is a labour: provided, you vnderstand no other Rest then that which in my Treatise I haue expressed and declared. For if by Rest you meane Quiet, such Rest without all question is not Labour: for it is the end of labour, and a cessation from it, and therefore well did you say that, *when eternal rest is wrought, then the labour of Faith ceaseth*. But you cannot bee ignorant, that by Rest I vnderstand not Quiet, but Affiance, in as much as I render the Latin word *Fiducia* by it, and make the Act thereof to bee *Inuiti*, which (as I haue shewed in some of our English translations) is oftentimes turned by Resting and Staying vpon. And this Rest, that is, this Relying, this Reposing, this Trusting or Believing on Christ, is not a Quiet, but a motion or operation, and therefore a labour. True it is that whosoever commeth vnto Christ, and setteth

his whole Affiance vpon him, shall thereby finde refreshment and Quiet vnto his soule: yet neuerthelesse it is apparant that Affiance it selfe, is an act or motion of the Will, and not a Quiet, euen as the inclination of a mans selfe vpon his staffe, or the laying of him downe vpon his bed is an action of the body. In a word remember what a little before I haue deliuered to cleare this tearme from all ambiguity, and take it in the same sense which there I giue vnto it, and vnlesse you will say. that light is darknesse you cannot but confesse that such rest is a labour, and so that notwithstanding this argument, Faith may be a Rest.

But now giue mee leaue to take vp the weapon which you are forced to lay downe, and to trie whether a blow therewith from my arme will pearce any deeper: for thus I retort your owne reason against you. *Faith is rather a labour then a rest, Assurance is not so, but rather a rest then a labour, Ergo, Faith is not Assurance.* The Maior is your owne, and you may not deny it. The Minor I proue thus, *Intellection or knowledge*, saith Aristotle, *is more like vnto rest and quiet then vnto motion*: for although the mind while it is inquiring & seeking for knowledge is euer in motion and so laboureth, yet when the Habit of knowledge is once acquired and gotten, then is there no farther motion of the vnderstanding thereunto, but a sweet rest and Quiet therein. Whereupon saith the same Philosopher, *By the quieting & setting of the soule, doth a man become intelligent and wise*, meaning by Quiet, as *Iulius Scaliger* expoundeth him, nothing else but the assent of the minde. I assume, *But Assurance is such intellection or knowledge*, for it is an *habitual assent* vnto this truth, that wee are in the present state of grace and shall

shall infallibly bee saued. Wherefore I conclude that: *Assurance is rather a rest or quiet then a labour*: whence also it farther followeth that *Faith*, being as you confesse *rather a labour, then a rest*, cannot be *Assurance*.

Againe, *Faith*, you say, ceaseth when eternall pacification and rest is wrought. I grant: for the Object of *Faith*, as the Apostle saith, are things which are not seene, whereupon Saint *Augustin* elegantly, *Si vides* Heb. 11. 2. *non est Fides*, Beholding is not Believing. As therefore while we liue here in these earthly tabernacles, and are absent from the Lord, *wee walke not by Sight, but by Faith*: so when wee shall be clothed vpon, and mortality shall bee swallowed vp of life, then shall *wee walke not by Faith, but by Sight*. Neither is the ceasing of *Faith* any losse or disadvantage, but an exchange for the better, namely vision: for Seeing vnto Believing is, as the full brightnesse of the Sunne is to the glimmering light of a candle. I assume then, *But Assurance ceaseth not when eternall pacification and rest is wrought*: for then the certainty of our Election, of our adoption, of our acceptance into grace, and finally of our Salvation is so farre from ceasing, that it is by so much the more confirmed vnto vs, as intuitiue apprehension and the sight of the eye is more infallible then heare-say or seeing by reflexion. I conclude therefore out of your owne principles, that *Faith ceasing, and Assurance not ceasing, Faith is not Assurance*. But as touching Affiance or Resting vpon the mediation of Christ for iustification and Salvation, it is euident that that ceaseth when wee shall haue obtained eternall rest and pacification. For being perfectly quitted of our finnes, and in full possession of Salvation, how can wee farther set our Affiance vpon him.

1 Cor. 13. 24.

him for it: Especially seeing hee shall then cease to bee vnto vs a Mediator of Redemption and Reconciliation, in regard whereof only hee is the Object of Affiance or Iustifying Faith, and shall bee vnto vs no other wise then he is vnto the Elect Angels, a Mediatur of Conseruation to confirme & preferue vs eternally in the most blessed state of glory. For neither shall hee Prophecy any more vnto vs by the ministry of the Gospell, nor propitiate for vs by the sacrifice of his death and Passion, nor gouerne vs by the scepter of his word as here hee doth: but in this respect shall hee *deliuer vp the Kingdom vnto his Father*, and the Godhead in the holy Trinity shall without all meanes bee immediately vnto vs all in all.

N. B.

Rest therefore in Christ is the Effect of Faith, and Faith is the cause of Rest: and so consequently Faith is not Rest, nor Rest is not Faith.

I. D.

If, say you, Faith bee the cause of Rest, and Rest bee the Effect of Faith, then is not Faith Rest nor Rest Faith. This I yeeld you. But Faith is the cause of Rest and Rest is the effect of Faith. How proue you this? It seemeth by the illatiue particle: Therefore that you referre vs for this vnto some former premisses. What then haue you formerly said? That *a full assurance as a cause worketh rest vpon Christ as an effect*. But neither is Assurance Faith, and I haue sufficiently proued that Assurance is not the cause of Rest, nor Rest an effect of Assurance. Again, you

you say that *Faith worketh eternall rest and peace*. But how doth this follow, Faith is the cause of eternall quiet and resting from our labours in the Kingdome of Heaven, *Ergo*, it is the cause of Affiance and Resting vpon Christ here in this life? for it is not necessary that that which causeth the one, should also cause the other. But in your Conclusion when you say Faith is not a Rest, you meane it is not that eternall rest, what is that to mee who define not Faith by such a Rest? So then your therefore either concluding beside the Question, or being inferred vpon no Premisses; deserueth of mee no answer at all. Yet to take away all scruple, let vs see what may be said for it.

Bellarmino to proue that Affiance is an Effect of Faith, and consequently not Faith, alledgeth and vrgeth three passages of Scripture: but withall I must tell you, that if hee dispute to the purpose, hee must meane by Affiance, no other then confident Perswasion or Assurance. For his aduersaries, as himselfe there saith, defining Faith by Affiance, vnderstand thereby that Speciall Faith, whereby euery one applying to himselfe the diuine Promise, belieueth or rather confidently trusteth that all his sins are forgiven him by Christ. So that if (as he ought) hee argue vnto the meaning of his aduersaries, hee concludeth not against my Affiance, but onely against your Perswasion or Assurance. Neuerthelesse let vs examine those places seuerally and particularly. The first is that of the Apostle to the Ephesians, *In whom wee haue boldnesse and entrance with confidence by the Faith of him*: whence it followeth, saith hee, if confidence or Affiance be by Faith, that Faith is not Affiance but the cause thereof: for otherwise the sense would bee, we haue en-

*De iustific. lib.
1. cap. 6.*

Eph. 3. 12.

Rom. 2. 19.

Phil. 3. 25.

Mat. 9. 22.

trance with confidence by confidence, which is absurd. To this I answer, first that *πίστις* or Confidence of rentimes signifieth Perswasion or Assurance, being deriued of a verbe that signifieth firmly to be Perswaded, as where the Apostle saith, *πίστις σε σφόδρ σίγουρ εἶναι παύει*, *thou strongly perswadest thy selfe that thou art a guide of the blind*; and againe, *ἐγὼ πιστὸς εἶμι*, *this am I well assured of*: and therefore it is not necessary here to vnderstand it of my Affiance. Secondly, grant that by *πίστις* this Affiance is meant, yet doth it not follow that it is an effect of Iustifying Faith, seeing by faith not Iustifying but Historicall Faith may bee vnderstood, which is the meanes by which wee grow vnto Affiance. Lastly, let it be farther yeelded, that both, by *πίστις* Affiance, and by *πίστις* iustifying Faith are meant; yet may Affiance this notwithstanding bee that Faith, neither will any such absurdity ensue thereon. For as when you say, wee are assured by Faith you would thinke your selfe wronged if I should inferre thereupon that Faith is not Assurance but the cause thereof, or that otherwise the sense would bee wee are assured by assurance: so when the Apostle saith in Affiance by Faith, why should he not also count himselfe as much abused if you gather from hence that Faith is not Affiance but the cause thereof, or that else the speech would be absurd, as if hee should say in Affiance by Affiance. The reason of all in a word is, because this forme of words may import that Affiance is the next and immediate Act of Iustifying Faith. The second place is that saying of our Sauour vnto the woman diseased with an issue of blood, *Bee confident daughter, thy Faith hath saued thee*: where saith hee, Faith is againe in like sort distinguished from Affiance; for the woman is

is moued to conceiue and entertaine Affiance who was already healed by Faith. To this I answer, that the word which our Sauour vseth to the woman is *θάρσιν* which signifieth to be bold or couragious, whence cometh *θάρσος* Boldnes, courage, which as *Julius Scaliger* saith, is the motion of Fortitude vnto some worke, and is opposed vnto Timerousnesse or Fearefulnesse. Neither was it without speciall reason that our Sauour chose that word rather then any other: for finding that vertue proceeded from him, and demanding who had touched him, the woman seeing that shee could conceale it came vnto him trembling, and fell at his feet, and declared what shee had done, whereupon hee said vnto her, *θάρσος θυγάτηρ. Tremble not Daughter, nor be dismay'd, but cheere vp and bee of good courage, for I assure thee thy Faith hath saued thee, go thy way in Peace.* Now this Boldnesse or courage I confesse is an effect of Faith, nay oftentimes an effect of the effect of Faith, namely Hope: for as Despaire of victory causeth Fearefulnesse and deiection of Spirit, so contrariwise Hope of victory maketh a man to bee bold and confident. But vnlesse you can proue that this Boldnesse is the same with my Affiance (which with all your skill you can neuer doe, they being of so different natures) you can neuer conclude from hence that Affiance is an effect of Faith. The third and last place is that of the same Apostle vnto Timothy, *They which minister well shall get vnto themselves a good degree and much affiance in the Faith which is in Christ*: where, saith hee, Affiance is said to be acquired and gotten by Faith, because Faith may bee without such Affiance. Whereunto I answer that the word vsed in the originall is *πίστις*, which no way signifieth Affiance,

Exerc. 3 17. 4.

Luc. 8: 47.

1 Tim. 3. 13.

- ance, but libertie and freedome of speech, whether wee viter our mind vnto God by prayer, as where the Apostle saith, *Let vs come μετὰ παρρησίας with boldnesse and freedome of Speech vnto the Throne of grace*, or make profession of our Faith before men, as where the same
- Heb. 4. 16. Apostle saith, *Cast not away τὴν παρρησίαν your free profession*, as Beza translateth it: And because this libertie and freedome proceedeth from the testimony of a good conscience, and assurance of the loue and fa-
- Heb. 10. 35. vour of God: therefore is it sometimes vsed for Assurance, as where the Apostle saith, *Whose house wee are if wee hold fast τὴν παρρησίαν that confidence and reioycing of Hope vnto the end*, meaning by Confidence saith Beza that most worthy effect of Faith whereby wee crye Ab-
- Heb. 3. 6. ba Father: and sometimes for that Lion-like boldnesse which Salomon saith, alwayes attendeth a good conscience, and so doth the same Beza in this present place of Timothy vnderstand it. And hence it is that the Sy-
- Prou. 28. 1. riacke oftentimes rendreth this word by Retraction or Reuelation of the face, because a good conscience lifeth vp the head, and boldly sheweth the face: whereas a guiltie minde hangeth downe the head, and (as one confounded and ashamed) dares not looke either
- Heb. 3. 6. vide annor. Tremel. 2d God or man in the face. So then seeing this is the right sense and meaning of this word in this place, and it is in no place found to signifie my Affiance: you cannot with any probability hence conelude that such Affiance is the Effect of Faith, and not Faith. Vnto these three passages thus vouched by Bellarmine, you may if you please adde
- Heb. 11. 1. Col. 2. 2. & sundry others of the like nature, as namely those which
- Ro. 4. 21. attribute vnto Faith, *Subsistence of things hoped for, iudicence of things not seene*, Plerophorie or fulnesse of Affi-
- Rom 5. 1. rance,
- Ro. 14. 17. 1. 2.

rance, Peace with God, Ioy in the Holy Ghost, Spirituall glorying and boasting, obsequiation by the Spirit, and finally, Tranquillity and quietnesse of the soule: all which I cannot but acknowledge to bee the fruits and effects of Iustificyng Faith. But yet I deny that either they all, or any of them haue the same definition with that Affiance which I haue made to bee the proper Act of that Faith. And therefore to end this discourse, whereunto not the force of your Conclusion (which being barely affirmed might as easily haue beene reiected) but onely the sincere desire I haue to leaue nothing vnsatisfied, drew me: I still pronounce that for any thing hitherto hath beene said, Iustificyng Faith is an Affiance.

Eph. 1. 13.
Mat. 11. 29.

Yet before I proceed any farther, I must bee so bold as to plucke you by the eare, and to call to your remembrance what erewhile you said, namely that *a man may rest his will vpon Christ and his merits and yet bee damned.* Which how it may agree with that which here you say that *Rest on Christ is an effect of iustificyng Faith*, I cannot (such is my blindnesse) see. For it seemeth that where the effects of Iustificyng Faith are, there iustificyng Faith also is: whereupon it followeth that either this Resting on Christ cannot be in those that are to be damned, because they want Iustificyng Faith to worke this effect in them, or that a man may bee damned hauing Iustificyng Faith together with the effects thereof in him which by your owne confession is absurd, or lastly that this Resting vpon Christ is not a fruit or effect of Iustificyng Faith which is diametrally opposite vnto your Conclusion. I beseech you Sir, let vs at your leasure heare from you how either these strange Paradoxes may be verified, or these seeming contradictions reconciled.

N. B.

Besides this word *Rest* is ambiguous, and may bee taken in ill part, and may bee in many negligent and carelesse Christians which euery day and for euery sinne bring Christ to the Crosse, and say wee will rest vpon Christ, and in the meane time worke nothing worthy of the Name of a Christian, but rather wallow in all kind of filthinesse. And in this sense onely doe I say a man may bee damned with such a Rest vpon Christ. I speake this to preuent your captious cauls. It is fit for you therefore that take vpon you to see more then euer any learned man saw before your time to be-ware of all equiuocations and words doubtfull.

I. D.

That the word *Rest* is ambiguous I saw well enough, and therefore in my Treatise carefully distinguished the equiuocation thereof, where if you marked it not, you must blame your owne ouersight and not my Vnwarinesse. For two kinds of *Resting vpon Christ*, I said there were, the one *Sleight and Superficiall*, the other *Setled and well grounded*, and this *Setled and grounded Affiance* I made to bee the *Act of Iustifying Faith*, as there you may read more at large. Now you, to preuent captious cauls, tell me, that when you say, a man may bee damned notwithstanding his *Resting vpon Christ*, you vnderstand it of that which may bee in many negligent and carelesse Christians, that is to say of *Sleight and superficial Affiance* onely. Wherein you shew your selfe too too both ridiculous and idle: ridiculous in saying, you speake
this

this to preuent my captious cauils, whereas indeed this very captious cauill of yours was in my Treatise as appeareth so manifestly preuented by mee: Idle, in arguing from sleight and superficial Affiance vnto that which is settled and Grounded on this manner (for so in effect you confesse,) *Sleight Affiance may bee in the Damned, Ergo, settled Affiance is not iustifying Faith*, as if you should say, *An asse may haue a shadow, Ergo, the Body of a man is not a solid substance*. And thus, to requite you with your owne Prouerbe, you perish like the rat by bewraying your selfe: for hauing vrged this argument now twice against mee, and that with such confidence as if it alone were sufficient to batter downe the bulwarke of my Definition, at length you tell vs very grauely and sadly that it is but paper shot which hitherto you haue discharged, and that all the breaches you haue made may easily bee repaired by distinguishing an equiuocation.

Where you say *I take vpon mee to see more then euer any learned man saw before my time*, it hath beene already sufficiently answered both in my Treatise & in this Defence thereof. Neuerthelesse because you harpe so often vpon this string, this I adde, that (vnlesse you can demonstrate that it is impossible for a man of meane parts and gifts to see and obserue that which men of greater learning and deeper vnderstanding haue not obserued) I know no reason why a man may not without taxation of modesty take vpon him in some things to see that which others haue not seene before him. It is true that a Giant by reason of his tallnesse must needs see farther then a dwarfe or one that is but of a meane stature: yet if you place a dwarfe aloft vpon the shoulders of a giant, he

hee shall then bee able to see farther then the Giant himselfe can. I am I confesse, not vnto your seeming onely, but in very deed a dwarfe as it were in Diuinity, euen the least and meanest of ten thousand; and those our Predecessors hauing beene so eminently and incomparably qualified with all kind of graces and endowments, are as it were Giants in comparison of vs. And therefore it would bee intolerable both pride to thinke and impudence to say that of my selfe I could see as farre into the mysteries of Religion as they could. But now being advanced as it were vpon their shoulders, and hauing the benefit of all those volumes which they wrote, and in them of all whatsoeuer they knew: why should it seeme strange that something comes within the compasse of my ken which they though eagle-sighted perceined not? And yet by your fauour, Sir, *I take no such master upon mee*, or if I seeme to doe so, I hope I doe it with all modestie, and it can bee no more then this that out of such Premises as they haue taught mee, I gather a Conclusion which they attended not.

N. B.

For I tell you this, if Master Perkins whom you say you blanked with your rare cunning dispute were desirous to sift this Genus or word Rest, you shall hardly perswade mee that hee will take it for any other then the effect of true Iustifying Faith.

I. D.

Neither is it your vaine surmising what *Master Perkins* would say; Neither his expresse and direct saying, that

that may be the decider of this controuersie. How well that worthy man deserued of the Church of God, wherein hee was like another Baptist both a *shining and a burning torch*, I cannot bee ignorant who knew him so well: and very vngratefull were I if I should not acknowledge to haue receiued a good part of that little skill I haue in my profession from his mouth hauing beene for sundry yeeres his ordinary auditor. Yet because hee was not a *Peter*, or a *Paul*, nor so preserued from error by the Spirit of truth, that hee could mistake in nothing: I hope I may, without arrogance, and with reseruatiō of due reuerence & honor vnto his worth in some points dissent from him. And if you may seat Faith both in the vnderstanding and the will, notwithstanding that *M. Perkins* place it only in the vnderstanding, affirming that it scarce standeth with reason that one single grace should inhere in two distinct faculties: why may not I take the same liberty vnto my selfe, and define Iustifying Faith by Affiance, although *M. Perkins* would take it for no other then the Effect of Iustifying Faith? for so indeed hee doth, and I deny not, but freely confesse, that vpon the reasons aboue rendred, I doe in this point altogether differ from him. Neither yet did I say, *that I blanked him with my rare and cunning disputes*, for this is but the renewing of your old slander, the vanity of which I haue already detected. Onely it seemes that your best wine is wel-nie spent, seeing now you serue your guests with these dregs: and that you are driuen to a very narrow strait, when you are faine to arme against me such base calumniations and fictions of your owne braine.

Ioh. 5. 35.

On the Creed.

Z

N. B.

N. B.

When you send me to Master Foxe in his Booke de Christo gratis justificante, without citing the place where, or the words what, of mee your speech deserueth none answer: but this I dare undertake, you abuse the writings of so reuerend a man.

I. D.

The authority of *Master Foxe* was not vouched by me, to iustify my Definition, that Faith is Affiance, but to ouerthrow yours, who affirme that Faith is Assurance: and therefore was placed as was fitting, after those arguments which I vrged against you. Neuerthelesse here it pleaseth you after your desultory and disorderly manner of disputing in a very vndue place to giue answer vnto it. And the reason why with such violence you hale it hither as I guesse, is this, that not appearing where it should it may seeme to giue no euidence at all against your Assurance; and being ordered where it should not it may seeme to bee but idly alledged as being of no force to maintaine my Affiance. But yet let vs see what exceptions you take to eleuate this authority.

Because I cite not the place where, nor the words what, my speech, you say, deserves no answer. I wisse, *M. Baxter*, that booke is not of such bulke but that perusing the titles of each Chapter you might soone haue found out the places by me intended: and you know that the schedule I sent you, being endited at *Bristoll*, where I was farre from my bookes, I could not possibly referre you.

you vnto the very page and line, as otherwise I would haue done. But now because I haue the booke at hand, I will set you downe his direct words, and quote you the page where you may read them, and then leaue you to bee iudge your selfe, whether as you charge mee I abuse the writings of that reuerend man, or hee agree with mee in this, that Faith is not Assurance. *Master Foxe.* Foxe therefore in his booke *de Christo gratis iustificante*, pag. 246. saith thus, *My iudgement and opinion is that this confidence of mercy, and certainty of Saluation promised is a thing which ought to bee very neerely conioined with Faith, and which enery one ought necessarily to apply vnto himselfe: yet being most applied is not that which onely by it selfe properly and absolutely dischargeth vs of our sinnes, and iustifies before God, but that there is some other thing propounded in the Gospell, which in nature goeth before this certainty, and iustificeth before God. For Faith vpon the Person of the Sonne of God, whereby wee are first reconciled vnto God necessarily goes before. Again pag. 253. Although, saith hee, certainty and assurance of diuine grace (which it selfe is sometime commended vnder the name of Faith) bee very neerely ioined with Faith, yet this assurance doth not properly import the cause of iustificing, but receiueth it being brought, neither worketh iustification, but is rather wrought by it, and maketh them certaine, who by the Faith of Christ are iustified, but it selfe iustificeth not. And yet againe pag. 255. If the question bee of the cause which properly iustificeth from sinne, I answer it is that Faith not whereby wee belieue, that wee are iustified, but whereby wee belieue in Christ the Sonne of God. Thus M. Foxe, and thus by M. Foxe, it appeareth as I affirmed, that in this point I am not singular and alone.*

Yet to preuent captious cauils, you may bee pleased to vnderstand that the Latin word vsed by *Master Foxe*, to wit *Fiducia*, I haue in my translation englished, Confidence and Assurance; not that I was afraid lest rendring it Affiance, hee might seeme to exclude my affiance also from the Definition of Faith, for had hee done so, it were nothing to mee, hauing shewed that hee denies Faith to be Assurance, which was all I there affirmed of him: but because, if you marke his words attentiuely, you shall find that by *Fiducia*, hee vnderstands not Affiance, but confident Perswasion or Assurance, for hee doth euer confound it with Certainty, and expressely defines it to bee that whereby wee are assured of our iustification by Christ. So doth *Melancthon* also, and *Kemnitius*, and many others, vnderstanding by *Fiducia*, a firme Perswasion that our sinnes are certainly remitted by the propitiation of Christ, and all the benefits of the promise of grace giuen, communicated, and applyed vnto vs. So that vnlesse I would haue depraued my authors meaning, I could not translate otherwise then I haue done.

N. B.

Now thinke not that I hold, that a man ordinarily saued may be saued without relying vpon Christ Iesus: for I hold the cleane contrary, viz. that true Iustifying Faith assuring a man in spirituall knowledge of his owne saluation in Iesus Christ, worketh and causeth a sweet rest and reposing of the whole soule vpon Christ and his Merits. But I deny that this Rest is Faith, or this Faith Rest, no more then the tree can be the fruite, or the fruite the tree.

I. D.

I. D.

That no man can ordinarily bee saued without Relying vpon Christ I grant, for according to my definition, this Relying vpon Christ, is iustifying Faith: but that this Resting vpon Christ, is vnto Faith, as the fruite is to the tree, proue it sufficiently, and in Gods Name take the victory. But you must not thinke; that affirming is prouing, or facing arguing: and very meanelly doe you conceiue of your Readers iudgement, if you thinke, that your weake asseuerations can more preuaile with them then the strength of my reasons. For if by Rest you vnderstand, as you should, not Quiet and peace of Conscience which I confesse is not complete without Assurance, but that Affiance by which wee stay our selues vpon Christ, accepting him to bee our Mediator in such sort as is aboue described: I haue both plainely and soundly demonstrated, that Faith is such a Rest, and such a Rest Faith, and not the fruite of Faith.

N. B.

And to be plaine with you, when you say iustifying Faith is not a Knowledge or an Assurance, you speake pure Bellarmine, as appeareth in his Booke de iustificatione. I pray you therefore though you mislike M. Perkins, turne not pure Papist.

Tom. 3. de
Iustif. ca. 7.

I. D.

And to bee plaine with you also, if your kind of reasoning may passe for currant, when you say, Iustifying Faith

Cap. 5. 6. 9. Faith is not a Rest or Affiance, you speake pure *Bellar-*
mine: for in the same Booke by you quoted, as hee denieth
 Faith to bee Assurance, so hee denieth it also to be
 Affiance. I pray you therefore though you mislike my
 Definition yet turne not pure Papist. But, *Master Baxter*,
 you mistake the matter very much if you thinke all
 is Popish or erroneous whatsoever either a member of
 the Church of Rome, or the whole Church of Rome
 holdeth: for by this rule wee should with the Arrians
 of Poleland, renounce the very Faith of the Trinity as a
 branch of Antichrists Religion, of whom it is reported,
 that therefore and for this reason, specially they hold
 the Pope to bee the mysticall beast spoken of in the Reue-
 lation, and his triple Crowne a visible marke thereof,
 because hee maintaineth the doctrine of the Trinity. As
 therefore erewhile you said vnto mee, *Let vs not be bound*
to defend the errors of our Brethren, so say I now vnto
 you, *Let vs not be bound to reiect the truths of our aduer-*
saries. For truth is Gods wheresoeuer it bee found,
 though it were in the mouth of him who is the father of
 lies: and if *Ticonius* the Donatist speake with better
 reason then *Cyprian* an orthodox father, *S. Augustin* will
 not sticke therein, to preferre the Hereticke before him
 that is Catholike. But notwithstanding all this, I would
 haue you to know, that all the agreement betweene mee
 and *Bellarmino* is onely in this what Faith is not: for in
 question what it is we differ the whole heauen one from
 another, he defining it by Assent vnto diuine truths, I by
 Affiance on the person of Christ.

Retra. lib. 2.
 ca. 18.

N. B.

Now, Master Downe, to make an end, and returne to my other affaires from whence you haue unkindly drawne mee, I pray you read a few Positions to the which oppose what you can.

I. D.

What your affaires are I am not well acquainted withall: but what they should bee I wot full well. Among the rest maintenance of Gods truth, and conuincing of contrary errors are both by the rule of Christianity in generall, and the office of the Ministry which you haue taken vpon you in particular required of you. Wherein if you bee sure, that all this while you haue bene employed, you discredit your action exceedingly when you say you are *unkindly drawne from your other* Plut. Apophth. *affaires vnto it.* Remember you not what the woman replied vnto Philip of Macedon denying to heare her sute, because he was not at leisure? Hast thou not, quoth shee, leisure to bee a King? So say I vnto you, either doe the worke if you will bee a Minister of Christs Gospel, or else bee no Minister if you bee vnwilling to doe the worke.

To what end you should offer vnto me these Positions following, requiring mee to oppose what I can against them, I cannot well coniecture: for what stufte haue you here brought vs besides that which either is already sufficiently answered, or whereof there is no question at all betwixt vs? And therefore I see no cause why I should vouchsafe to bestow any time or labour about them.

Neuer.

Neuertheles to satisfy your request a word or two touching them.

N. B.

True Iustifying Faith defined.

1. *Iustifying Faith, is an assured knowledge, or knowing assurance, by the which every one of the elected relieth upon the Promises of the mercy of God in Christ Iesus, firmly holding that Christ and eternall life together with all the merits of Christ, are given to him to righteousnessse and eternall saluation.*

Fides vnica & indiuidua specie.

Hæc Fides differt numero & gradu.

Mat. 26. 74. 75. & 17. 17. Mar. 9. 24.

Fides imperfecta;

Ad resistendum tamen diabolo sufficiens & quare.

2 Cor. 5. 1. Eph. 3. 11. Causa efficiens material.

Obiectum Fidei in genere & specie.

2. *There is but one onely speciall iustifying Faith.*

3. *This Faith differeth in number and degree.*

4. *It is manifest there bee so many seuerall Faiths in number, as there bee seuerall persons elected.*

5. *One man is not saued by another mans Faith.*

6. *This Faith differeth in degrees, small in one man, and mighty in another, Mat. 13. 23. & 14. 31. Act. 2. 8. ca. 4. Mat. 15. 28.*

7. *The greatest Faith in this life is imperfect. 1 Cor. 13. 9. & 12.*

8. *Though it bee small and infirme, yet it is sufficient to resist the Diuell, by reason of the prayers and promises of Christ.*

9. *This Knowledge or Faith (for they bee conuertible Ioh. 17. 3.) passeth all vnderstanding Eph. 3. 14. &c.*

10. *The Efficient cause of this Faith, is the Spirit of God.*

11. *The instrumentall ordinary cause, is the preaching sincerely of the Word of God.*

12. *God may worke extraordinarily Faith in the Elect without preaching by his Spirit.*

13. *The object of Faith in generality is the whole Word*

Word of God, in speciality the promises of God in Christ and his Merits.

14. The formall cause is a confident relation to all the Word of God, and certainty of saluation. Formalis,

15. The finall cause subordinate, is the saluation of the Elect, the chiefeſt end is the celebration of the mercy and iustice of God. Finis subordinatus, summus.

16. The effects are concerning God, our selues, our neighbour: God, in truly seruing him; our selues, in wholly resting vpon him; our neighbour, in truly louing him. Effecta.

17. The subiect where Faith resteth is the heart, the vnderstanding, and the will of man. Subiectum in quo residet Fides.

18. The properties are two, first, that Faith bee aliue and not dead; secondly, that it bee perpetuall. Adiuncta duo.

I. D.

The first, the thirteenth, and the foureteenth, I wholly and absolutely deny, hauing fully proued, against the first, that Faith is not a Knowledge or Assurance; against the thirteenth, that the onely proper Obiect of Faith is the Person of the Mediator, and against the foureteenth, that the Forme thereof is Affiance and not any such Relation or Certainty. The ninth, sixteenth, and seuenteenth in part I deny: the ninth, where you make Faith and Knowledge to bee conuertible which I haue proued to haue different natures and Definitions; the sixteenth where you affirme Resting vpon Christ to bee an effect of Faith, which I haue demonstrated to bee the Forme and proper Act of Faith; the seuenteenth, where you say that the subiect of Faith is both the Vnderstanding and the Will, against which I haue shewed, that it is impossible

sible for one and the same Habit to be subiectiuely in two seuerall faculties of the Soule. The rest of your Positions (sauing the inconuenience of some tearmes, and setting a fauourable construction vpon them) I acknowledge to bee true; and because, as the Apostle speaketh, I can doe nothing against the truth, but for the truth, therefore I oppose them not, but readily and willingly yeeld and subscribe vnto them.

But, *Master Baxter*, in all this long discourse of Faith, hauing spoken so carefully of the Definition of Faith, of the vnity of it in kind, and difference of it in number and degree, of the imperfection, sufficiencie, efficient, principall and instrumentall, of the obie& both in generall and speciall, of the forme, and end both Subordinate and Highest, finally of the Effects, Subiects, and adiuncts thereof: in all this long discourse, I say, how is it that wee heare not so much as a word of Iustification, which notwithstanding is the immediate and proper Effect of Faith? Immediate, because it is the first fruite and benefit that springeth of it, and commeth before Adoption and Sanctification: proper, because it is the Act of Faith onely, and not of any other Grace which iustifies a man before God. Whether it were of negligence, or of policy, that you haue omitted so materiall and necessary a point, I cannot say. If of negligence, it deserues a seuerer chastisement: if of policy, it was I think you foresaw what a dangerous consequence would follow thereupon. For if you had placed Iustification (as needs you must haue done if you had mentioned it) among the Effects of Faith, the Reader possibly might haue reasoned thus, If iustification be an Effect of Faith and so follow after Faith, then cannot Assurance of Iustification

Iustification bee Faith, because it is an effect of Iustification and followes after: for it is necessary that a man bee iustified, before hee can bee assured that hee is iustified. And thus you had cast away your whole pot of broth, if ^{2 King. 4. 39.} you had not warily kept this *Coloquintida* out of it. But vpon what ground soeuer you haue forborne to speake of this point, I will by your leaue supply this defect, and in a word or two shew you in what sense I affirme that Affiance iustifies, and deny it of Assurance: for in some sort Assurance also may bee said to iustifie.

Iustification is a law-tearme, and is opposed vnto Condemnation. As therefore Condemnation is the sentence of a iudge pronouncing a man to be guilty, and deliuering him ouer to bee punished: so is Iustification also the sentence of a iudge, but absolving and acquitting a man both from crime and punishment. Now there are three barres at which all men are arraigned, and three Iudges, who at their seuerall barres either iustify vs, or condemne vs, that is to say, the barre of God, the barre of Conscience, and the barre of Men. If wee bee condemned at all these barres, and by all these Iudges, wee are of all creatures the most miserable: if wee bee absolved at them all, and by them all, of all men wee be the most blessed. Againe, if Men acquit vs, what booteth it, if our owne Conscience condemne vs? and if our Conscience acquit vs, what auaieth it, if God condemne vs? for who can deliuer the prey out of the pawes of that Lion? On the contrary side, if men condemne vs, it mattereth not, so as our Conscience doe absolue vs: and if our Conscience also doe conderne vs, yet happy are we, if God absolue vs, for God is greater then our Conscience. What that is, for which sentence of ^{1 Ioh. 3. 20.}

Phil. 3. 9.

Rom. 8. 16.

Condemnation passeth vpon vs at any of these bars there is no question, for it is well knowne to bee sinne: sinne I say which is so indeed, or at least is so in appearance. For although nothing appeare vnto God otherwise then it is, so that there can bee no error in his iudgement: yet our owne consciences and other men may easily bee deceived and mistaken, and so without cause oftentimes pronounce sentence of Condemnation. What then is that by which wee are iustified and absolved from our sins, and the punishment of death due vnto them? Surely, that which is contrary vnto sinne, euen Righteousnesse. What Righteousnesse? for, as the Apostle distinguisheth, there is a Righteousnesse which is of the law, and there is a righteousness which is of Faith: by the former, shall no flesh liuing bee iustified, by the latter euerie one that Belieueth is iustified. God iustificieth vs at his barre when hee seeth our Faith, that by firme Affiance wee rest and rely our selues vpon Christ to bee our Mediator, accepting him to bee our Prophet, Priest, and King: for then according vnto promise doth hee accept the Passiue obedience of Christ to satisfy for our sinnes past, and imputeth vnto vs his Actiue obedience to supply the want of that perfect legall righteousness which should be in vs. Our Conscience iustifies vs at his barre, when it is perswaded that God hath already iustified vs: for as long as it is perswaded that God condemneth, it cannot acquit vs. If the perswasion of the Conscience be built vpon a sandy and deceitfull foundation, it is rather vaine presumption then true assurance, and the iudgement that it giueth is erroneous: but if it bee grounded vpon infallible euidence, euen the testimony of the Spirit of God, witnessing with our spirits that wee are the
sons

sons of God, then is the Assurance found and certaine, and the sentence pronounced thereupon iust and rightfull, whence presently ariseth in our soules such vnconceivable peace as passeth all vnderstanding, and such durable ioy as nothing can take from vs. Finally, Men iustify vs at their barre also, when our light so shineth before them, that they see our good works, which are the fruits of Faith and a good Conscience, and thereby are moved to glorify our Heauenly Father: as being perswaded in the iudgement of Charity that they are indeed as they seeme to bee, euen iustified before God, and borne againe of water and the Holy Ghost. This iudgement because it is built vpon probability onely, and not vpon certainty (for who knowes whether the outward appearance come from the inward holynesse or hollownesse of the heart, but onely the heart it selfe, and God which made it?) May therefore bee erronious, and though proceeding from Charity, yet in the meane season swaruing from verity. If then when Men iustify vs, our owne Consciences tell vs, that they pronounce a wrong sentence, and absolue the guilty: the comfort that growes vnto vs thereby is no better then a cup of cold water is vnto a man sicke of a burning feuer, or then the *Sardonian* laughter which makes the face seeme to grin, while the deadly poison is searching through eue-ry veine, and seazing vpon the very heart. But if wee bee well assured that the sentence is iust and true, and that they are not deceiued therein, although it bee not the end wee aymed at, nor the Crowne wee looked for, yet is it a sweet and amiable companion of holy life, publickely testifying vnto our great comfort that God hath been glorified by vs, our profession honoured, and

Phil. 4. 7.

Ioh. 16. 22.

Mat. 5. 16.

others invited if not gained vnto Christ. And thus much haue I thought good in regard of your silence to speake I hope not impertinently, at least wise not vnprofitably of Iustification: the summe whereof is that Affiance iustifies before God, Assurance before Conscience, works before Men. So that I doe not simply deny either that Assurance is Faith (for in my Treatise I acknowledge that the Scripture sometime calleth it Faith) or that it iustifieth (for I confesse it iustifieth at the barre of Conscience) onely I deny it to bee that Faith which iustifies before God, affirming that Faith to bee no other then Affiance.

N. B.

Thus, Master Downe, you haue, what you haue so much, so earnestly, so bitterly, and contumeliously wrested from mee in writing, sith that you haue refused to defend your Doctrine preached here by Disputation.

I. D.

Indeed, *Master Baxter*, when I vnderstood by the aduertisements of sundry my good friends in *Bristol*, that you had not onely drawne vp an Answer against me full of reprochfull and disgracefull speeches, but had also dispersed it abroad into the hands of diuers Burgeses of that City, thereby to discredit both mee, and the Doctrine which I preached among them, without vouchsafing after a whole twelue months space to send mee a copie thereof according vnto promise: true it is that as soone as the next oportunity was afforded mee, I could not forbear to challenge you for this vnchristian and vncholler-

vnchollerly dealing, and to let you know the iust indignation and disdaine I conceiued thereat. Besides that once, did I neuer either by word or writing sollicit you in this matter: and then earnest perhaps and vehement I might bee in expostulating with you, but Bitter and Contumelious I am sure I was not, and for prooffe thereof I referre mee vnto the testimonie of those who were then present with vs. But whether earnest and vehement, or Bitter and Contumelious, Answer from you by no meanes could I wrest any. And that now I haue obtained a Copie thereof, thanks vnto those my good friends who neuer left following vpon the sent of the Foxe vntill they surprized him for me, and not vnto you who desired and laboured nothing more then to keep it from mee. Of all men you liked not it should light into my hands, and yet of all men me it most concerned, and vnto mee was onely promised. And so after the Parthian manner you fight flying, and as *Cæsar* said of the Scythians make it more difficult to finde you then to foile you.

Well yet I refused, you say, *to defend the Doctrine I preached by disputation*. First, the course which formerly we had agreed and resolved vpon was Writing: and therefore I saw no reason why I should yeeld to haue the cause remoued from a higher vnto an inferiour Court, from Writing vnto Disputation. For as a late learned writer saith, *Writings are more solid, peaceable, and certaine, then is present speech: for more solid must those things needs bee which are meditated then which are suddenly spoken, more peaceable then those things which are done in the tumult, and while the minds of the Disputants are with present vehemence inflamed; more certaine,*
for

Dan. Chamier Ep. ad Egnat. Armand,

Prozm. com-
ment. in
Math.

Act. 16. 37.

for writings remaine, and words are winged and fly away, and writings easily conuince the impudence of them that would corrupt them, which speaking cannot so well doe. And although in quicke writing there bee without question more aduisednesse then in present speaking, yet doth *Saint Hierome* excuse his hasty commentary vpon *Saint Mathews* Gospell, promising a more absolute worke, that you may know, saith hee, *What ods there is betweene the boldnesse of sudden enditing, and the diligence of well-studied writing.* Secondly, as the Apostle *Saint Paul* answered the Sericants that were sent vnto him from the gouernours of Philippi, *After that they haue beaten vs openly vncondemned which are Romans, they haue cast vs into Prison, and now would they put vs out priuily? Nay verily, but let them come and bring vs out:* so say I vnto you, after you haue in a more publicke manner traduced and wronged mee, scattering through the whole City a most slanderous inuectiue and libell against mee, doe you thinke now by a priuate and chamber-disputation to content mee? Nay verily, this plaister is too narrow for the wound, and open wrong requires open satisfaction. Lastly, howsoeuer you pretend that you set not pen to paper vntill I had refused your chalenge of disputation, the Reader may bee pleased to vnderstand that it is cleane contrary. And therefore as I cannot but impute your deniall to impart vnto mee what in writing you had opposed against mee, to the distrust you had either in your cause, or in your owne sufficiency: so now, hauing scribled away so much precious time, and sacrificed so much paper to *Cloacina*, that suddenly you apprehend a disputation, I assure my selfe it was but a sleight deuised vpon the present to shift me

mee off, and to rid your selfe from me, whose residence you knew, to bee elsewhere, and who at that time was to take vp a nights lodging with you. Or if you meant sincerely and vnfainedly, doublelesse it was confidence you had either in the boldnesse of your forehead vnca-
pable of the purple tincture of modesty, or in the vnskil-
fulnes of those who were like to be our Auditors & Mo-
derators, who as I take it haue more skill in Marchan-
dize and trafficking, then in *Demonstration or Dialectic*
call *Syllogismes*. For otherwise wee had beene vpon the
quall ground in either of the Vniuersities, I suppose you
would haue beene better aduised ere you had made that
challenge vnto mee.

N. B.

I pray God it may worke in you a willing mind to embrace
Peate and Brotherly loue, without the which wee can neuer
see God. Bristol. July 27. 1602.

I. D.

It is impossible that vnto a man of vnderstanding any
benefit or profit should accrew by reprehension, vnlesse
it may appeare vnto him by some euident remonstrance
that that which is reproved in him bee faulty and erro-
nious, and that also hee bee guilty thereof. For they that
thinke themselues to bee in health, will hardly be drawne
to take Physicke: and then shall we better correct them
that are wayward, saith Gregory, when those things
which they belieue to bee well done, wee demonstrate to bee
euill. Whereas therefore it pleaseth you here in the con-

In Pastore.

B b

clusion

clusion and closing vp of your Answer, to charge mee with a most Vnpeaceable and Vncharitable disposition, praying *God it may worke in me a willing mind to embrace peace and brotherly loue*: you may not thinke that this can any way affect or moue mee, vnlesse first you shew that I am guilty of this crime, and beare a mind to auerse and abhorring from Peace and Charity, as you pretend, which I am sure hitherto you neither haue done nor can doe. For though you haue carefully searched euery corner of my Treatise, and ransackt euery letter and syllable thereof with as much greedinesse as ever *Gen. 31. 33. Laban did Jacobs* stuffe to find his Idols therein; yet haue you not found any thing fauouring other then of Peace and Loue, or if you haue, why doe you not, as *Iacob* said vnto his Vncle, *put it her before your brethren & my brethren, that they may iudge betweene vs both*? You will say: perhaps that in broaching this erroneous doctrine touching the Definition of Faith, I plainly bewrayed a seditious spirit, and that I intended the interruption of Peace and dissolution of loue. But neither is it necessary that whosoever deliuereth an error should presently haue such a seditious intention, for then what writer almost either ancient or late but is guilty of that impiety? Neither is the doctrine erroneous, but sound and good, and now plentifully proued so to bee by this Defence thereof against your Answer. So that this accusation of yours, is altogether vniust, and grounded vpon no truth at all. Suppose neuerthelessse it were iust, and that you had found your Idols, I meane both Falshood and Faction in my writing: is it possible thinke you that such an Answer as this is, either of it selfe, or sanctified by your Prayer, may be effectuell to reclaime mee

mee from mine errour, or to worke mee vnto a more peaceable mind? Certainly it is impossible. For what is it of it selfe other then a fardle of vanities? And what promise haue you in Gods word that vpon your prayer you shall bee able to open the eyes of the blind by dawbing them ouer with clay; or to still the raging of the sea by sending forth more stormes and tempests vpon it? And that such is your Answer, and such the course you haue taken therein, although this Defence haue already made it as cleere as the noone-day: yet must I intreat your patience before I dismisse you in a word or two, to trauerse it ouer againe, and in a brieft Synopsis as it were to set before you the very spirit and quintessence thereof, that if it be possible you may see your nakednesse, Gen. 3, 10. and be ashamed.

First, it is your manner like the Schollers of *Theodorus* to receiue with the left hand that which I offer with the right, that is to wrest and peruert my plainest words, and to make them speake not that which I intend, but what you conceiue is fittest for you to descant vpon. For example where I say, *I will not speake of the notation, or diuerse acceptions of the word Faith*: you turne it another way saying I refuse, and accuse, and find fault with them. Again where I argue thus, *It is very probable, that many are saved without Assurance, because our brethren of Germany hold a man cannot bee assured of Salvation*: you make me reason thus, *Whatsoeuer our brethren of Germany hold is true*. And againe where I affirme that *the Saint of God both may bee assured and ought to bee assured*: you report mee to say that *hee ought to haue it as of necessity to saluation*. And yet againe where I say *God should command a reprobate to believe an vntruth if hee*

Plurarch.
πρὸς δ' ὁμοῦ
ας.

Terent.
Pigh. Hierar.
lib. 3. cap. 3.

Plutarch.
πρὸς ὀφρῶν
βίαι.

In arte Poet.

command him to believe that hee shall bee saued : you relate it as if I had sayd , *God should command a reprobate to believe an vntruth if hee command him to believe , and hee shall bee saued.* These and sundry other sentences in like sort doe you misconster and wilfully deprauē : vnlesse perhaps your ignorance bee so grosse and palpable that you could not picke the right sense out of the plainest tearmes that possibly could bee vsed. But *nothing is well spoken*, saith the Poet , *which by ill relating a Sycophant may not peruert* : and if some bee growne to that height of impiety as to make holy writ it selfe a nose of waxe , and to vary the sence thereof , according to the alteration and change of time ; I may not thinke it much , if the speeches of so meane a one as I am be as hardly vsed , and feele the racke of sinister interpretation also. Only as *Diogenes* being informed that some derided him , they deride not mee , quoth hee : so say I , while you oppose your selfe , not vnto the meaning naturally bred in my words , but vnto a forraine sence by you brought vnto them , you strike not mee but your owne fancies , and like a distracted *Ajax* fall a murdering of poore cattell instead of *Vlysses* and his companions.

Secondly , it is your guise vpon euery small occasion , and sometime none at all to shake hands and bid farewell vnto the matter in question , and to runne out into many idle and impertinent discourtes before you returne to it againe. Not much vnlike the foolish Poet in *Horace* , who professing to sing the fortune of *Priamus* and the famous warre of *Troy* , by and by spends all his art and skill in describing the grone and altar of *Diana* , or of some *Crystall riuer* hastning about the pleasant and delight-

delightfull meadowes. Of this sort is that purple patch in answer to my first argument, where you spend a whole fide of paper to proue that which I neuer denied, *That Faith can neither finally nor totally fall away:* and tedious collation you make vpon that of Matthew, *Sonne bee of good comfort thy sinnes bee forgiven thee,* a place which I neuer alledged so much as in my dreame: and finally, that vnneccessary excursion into the common place of *Election, and Reprobation, and Gods absolute will,* which makes no more to the answering of my first argument, then an axe to the opening of a locke, or a key to the cleauing of wood, as it is in the Prouerbe. These extravagances and outtopes seeme to mee very strong presumptions that though you could say but little to the purpose, yet your itching tongue had rather talke Epist. idly then say nothing. *But a wise man, as Hierome saith, before hee speaketh considereth many things, not onely what but also when, and where,* and will bee sure that it bee both true in regard of substance, and pertinent in regard of circumstance. For *as a word oportunely spoken is,* Prou. 25. 11. as Salomon saith, *Like an aple of gold with pictures of siluer;* so a word vttered vnseasonably and out of due place are like Jewels and goldrings sticking in the noses and lips of the barbarous Indians, and rather deforming then becomming them.

Thirdly, it is another tricke of yours, in matters vnneccessary and of no moment to bee as loud as *Stentor,* but in things that very much presse you and call for satisfaction, to bee as mute as one possessed with a dumbe spirit. For example, in answer to my threefold distinction of Faith, *I tell you, say you, iustifying Faith comprehends your three nice distinctions:* but whereas I

proue the contrary, because it is impossible for one and the same habit to be subiectiuely in feuerall faculties, to this you say not so much as gry. Againe, whereas in my third argument I assume, *that assurance in nature comes after iustification*, you deny it: but the prooffe I bring for it, *because the truth of a Proposition is in nature before the knowledge of it, and that therefore Iustification goes before assurance*, you passe ouer very slily, and say not one word vnto it. Furthermore, whereas I frame this obiection against my selfe, *By the knowledge of himselfe shall my righteous seruant iustify many*, Ergo, *Faith is a knowledge*, and this *Affiance may bee in the wicked*, Ergo, *Faith is not Affiance*: you can bee well content to borrow them from mee, and to dart backe as it were my owne arguments against mee, but close vp your eyes not daring to behold the answers wherewith I assoiled them, as if you had beene a tender-eyed *Leah*, and had met with an Obiect ouer-bright for you. It may be you learned this policy of *Antony*, who held it the safest and surest course for an Oratour, when hee meeteth with a knotty peece and is vnprouided of a fit wedge for it, to passe it ouer with silence, and say nothing. But if, as *Cato* defineth, and *Quintilian* largely maintaineth, an Oratour bee a good man skilfull to speake in causes: I assure you hee will much disdain such base and dishonest shif-ting, as no way fitting with his owne goodnesse, or becoming the defence of a good cause. And howsoever in a continued Oration, because the mind can hardly so diuide it selfe, as at once to reflect vpon what is already spoken, and to attend what is presently said, and bee imminent and instant vpon what followeth to bee sayd, many things may soone bee forgotten and scape vnobserued

Gen. 29. 17.

Cic. l. 2. de
orat.Instit. Orator.
l. 12. c. 1.

serued by the Anditors : yet may not the like bee hoped for in a written tract, specially when it shall fall into the hand of an aduersary, for hauing leasure and time enough to peruse it ouer againe and againe, hee will bee sure to sitt and examine euery sentence and syllable with such curiosity, that such palpable omissions as these cannot possibly passe vnheeded by him. But your trust was that this writing of yours, being entrusted vnto a few of your friends onely, should neuer come to bee so seuerely scanned by me. Otherwise had you had but the least dramme of wit or shame, either you would neuer haue set pen to paper, knowing how vnable you were to answer, or you would not thus haue playd the Abce-boy, and when you met with a hard word which you could not read, thinke it enough to skip it ouer.

Fourthly, as if the old Comedy, or Cartrailing were againe reuiued and allowed, you lode mee euery foot with most bitter reproches and contumelious tearmes. And as cunning Cockmasters (distrusting the weaknesse of their Cocks) feed them with garlicke that yet they may annoy their aduersaries with the rancknesse of their breath: so you seeing by pure strength of reason you were very vnlikely to preuaile against mee, you thought yet with the stincking breath of slanderous and opprobrious speeches to molest and trouble mee. For I pray you, are not these the principall flowers of your Rhetoricke? *Quirks, Elenchs, Sophismes, Crafty lies, silly Sermon, Monsters, Antipistos, you are no Constable, Inckehorne-tearmes, Itching-eares, Fanaticall spirits, Selfe-loue, Contention, Hypocrisie, Desire of nouelties, Niceties, Falsities, Vnlearned, Ridiculous, Blasphemous, Hominis acumen, your arguments saunour mightily of Popery, your sacke*

Xenoph.
Sympos.

is full of spiders, you haue a minde to doe mischiefe, Intolerable impudence, you incurre fearefull iudgement, you grieue Gods Spirit, captious cauils, Pure Bellarmine, Pure Papist, and six hundred other like phraes wherewith e-
 uery page yea line almost is farced and stuffed, so that a man may sooner rid *Augias* stable then your Answer of them. Certainly, the fountaine cannot be sweet whose streames are so vnfaoury, and the stomacke must needs bee full of many rotten and corrupt humours that sendeth forth such a pestilent and noisome breath. But it seemes by the date of your writing it was towards dog-dayes when you endited it, and you hoped to preuent a burning feuer or some such dangerous sicknesse by discharging your stomacke of so much filthy choler. It had been no hard matter to haue come euen with you in the same kind, and to vexe you with requiting like for like: saue onely that I considered, not so much what you deserue, as what best becomes him who pleads the cause of truth. For truth should bee maintained with the spirit of truth and sobernesse. *It is the nature indeed of reprochfull speeches*, as *Syagrius* the Spartan said, *to stirre prouoke a man vnto wrath: yet ought it not so to preuaile vpon a wise man as to moue him inordinately or vndescently to reply.* Enuy may haue taught you to speake euill, and a good conscience hath taught mee to contemne euill speeches: you will needs bee lord of your tongue, and I will bee as much lord of my eares. And yet if sometimes I sprinkle a little salt vpon you, or to fret away some of your ranke flesh apply smarting corrosiues vnto you, you must remember, *it is the intemperance of the Patient that makes the Physician cruell*, and according to the old saying, they that rashly speake what they

Herodot. Poly-
 hymn.

Publ. Mim.

they should not, must sometime for punishment heare
 what they would not. *Quintilian* Instit. Orat. l. 6. c. 2.
 Fifthly and lastly, it is your fashion not so much to
 care what you say, as how loudly you cry: hoping I
 thinke that as *C. Marius* sometime said, that *Laves* could Valer. Max. l.
 not bee heard in time of warre because of the clattering of 5. c. 2.
 armour, so neither should the voice of truth bee heard
 in this dispute by reason of your vociferation and cla-
 morousnesse. For thus you come vpon mee, *How dare*
you deale thus, That you dare bee so bold, with what face
can you accuse, I tell you there is but one faith, I tell you it
is ridiculous and blasphemous, I tell you Faith is a know-
ledge, I tell you the promise is not conditionall, O hominis
acumen & argumentum lepidum, O yee noble Schollers,
Waite you, You cannot escape Gods hand, Quite contra-
ry to this to your knowledge and conscience, Goe dispute
with Iesus Christ and tell him his Father deliuereth a blas-
phemous absurdity, All Fathers, all Writers, old and new,
Greeke and Latin for 1600. yeeres, besides many other
such peremptory and confident speeches. Quintilian Instit. Orat. l. 6. c. 5.
 thought it scarce worthy to bee remembred in his Insti-
 tutions, that his Orator bee not turbulent and tumultu-
 ous as are they who are vnlettered: and therefore I mar-
 uell how you who would bee counted as wise as *Thales*,
 could forget your selfe so much as to imitate base barri-
 sters and pettifoggers. Saue only, as the same *Quintilian*
 faith, it was necessary to auouch with as much conten-
 tion of voice as might bee, that which otherwise you
 could not proue: that what affirmation it could not
 haue from truth, it might receiue from your manner of
 speaking. But *Vanity*, saith Saint *Augustin*, is wonder- De ciuit. Dei
 full talkatiue, yet is not therefore so powerfull as verity, l. 5. c. 27.

Enar. in Ps.
37.

Iob. 6. 19. 20.

Iudg. 16. 17.

Plaut. Pæn. &
Mor. l. 1. Ep.
7.

De ciuit. Dei
l. 5, c. 27.

for if shee list shee can also bee ~~lowden~~ *then verity*. For the shallower the brooke the more the murmur, and the emptier the caske the greater the sound. And therefore I would wish the Reader *not to bee terrified with Torrents*, as Saint *Augustin* speaketh, *whose waters make a noise for a time, but presently will cease and cannot long continue*. For doubtlesse if they of the hot and dry countreyes of *Tema* and *Sabaa* repaire hither in hope to satisfy and quench their thirst, they shall, as *Iob* saith, *returne confounded and ashamed, because their brother hath deceiued them as a brooke, and as the rising of riuers which suddenly are dried vp and faile out of their places*.

These, *Master Baxter*, are the Topicall places whence all your arguments are deduced, and if I may so say, the five locks wherein your chiefe strength lyeth. What impressions they may haue made in the minds of simple people I cannot tell. Perhaps they that cannot discern betweene Conicall and true gold, will bee content to receiue Lupins instead of currant money, and sounding words for sound proofes. And indeed it is the manner of the vnskilfull vulgar, though reiected and refused as most incompetent, yet to beare themselves as iudges in euery cause how weighty soeuer, and without taking any knowledge at all of the right issue, to pronounce him ouercome that holds his peace, and him to haue answered that hath not held his peace, the controuersie to bee doubtfull or undecidable if both parties haue sayd alike much; whither side speakes with more reason neither doe they attend, and if they doe yet can they not vnderstand. And because *Vanity*, as wee haue obserued out of *Saint Augustin*, *is euermore talkatiue then verity*, and
hec.

hee seemeth vnto them to haue spoken best who hath said most; therefore doe they for the most part giue sentence against the truth for vaine talking. But howsoeuer simple and ignorant people may iudge, sure I am they that are wise and learned, will esteeme the course you haue taken rather preiudiciall then any way auailable vnto your cause. For *should a man*, as *Iob* saith, *talke* *deceitfully for Gods cause?* or is the strength of truth so empaiied that shee can no longer stand but by such wrie and sinister meanes? Nay verily but shee is still of so noble and hautie a nature that shee scorneth to haue her conquests empeached by so base and dishonorable succors. Deprauing of the aduersaries words and meaning, impertinent digressions, dissembling of his reasons, and answrs, ynchristian reuelling and reproaching, and tumultuous hoobubs and outcries, are the vsuall weapons of those who resolute to fight in vnrighteous quarels. But truth being pure and simple will not, and standing firme vpon her owne base needs not, and because falsehood hath no subsistence but only by her, cannot bee assisted and supported by such vniust and fraudulent policies. Although therefore as I haue said these meanes may bee forcible inough to seduce and beguile simple people, yet they that are wise and iudicious know that naked truth neuer comes disguised, either in a Volues or Foxes case: but prudently discerning and separating betwixt passionate speeches and sound reasons, Rhetoricall flourishes and Logickall demonstrations, vnecessary circumstances and substantiall matter, iudge alwayes of controuersies not by what is confidently said and affirmed, but by what is reasonable alledged and proued. And whosoever thou bee Christian Reader, that art in

Iob. 13.7.

Deut. 33. 8.

Exod. 28. 30.

Mal. 2. 7.

this sort affected and qualified, especially if thou bee
the man of Gods mercies, upon whose heart the Lords Urim
and Thummim are set, whose lips preserve knowledge, and
at whose mouth the Law is to bee sought, because thou art
the Angell of the Lord of Hosts: to thee, and to thy vp-
 right and vnpartiall censure doe I most humbly submit
 my selfe, and my whole proceedings in this cause. If
 thou approue, it shall the more confirme and settle mee
 in the truth: if thou reprove, it shall not breake my head,
 but bee vnto mee a most soueraigne and pretious oint-
 ment. Iudge therefore betwene vs both indifferently
 and freely, and the Lord giue thee a right iudgement in
 all things.

Ps. 141. 5.

2 Tim. 2. 7.

And thus, *Master Baxter*, haue you at length my
 whole and entire Apologie, not importunately and vio-
 lently wrested from mee, as you say your Answer was
 from you, but voluntarily of mine owne accord endi-
 ted for the information and satisfaction of those who
 earnestly expect the issue of this combat. Whereby the
 prudent and discreet Reader, and I hope your selfe also
 may perceiue how small cause you had so vnseasonably
 to sing your *Pean* in your Prologue, and to trumpet out
 victory before you were entred in the lists. If for all this
 as yet you rest vnsatisfied, the fault is your owne and not
 mine: for I cannot, as *Euripides* saith, *fill him that is not*
staunch, powring wise sayings into a man that is not wise.
 And yet it may bee your Conscience and inward man
 are fully satisfied although ambition and vaine glory
 cause you to dissemble it. If without all paraphrase and
 circumlocution I call a spade a spade, and giue the right
 name vnto euery thing, I beseech you, beare a little with
 the ingenuity of my nature, wee Macedonians are some-
 what

Eurip.

Plut. Apophth.

what rude. And yet I would haue you know that it is not so much your ignorance as your insolency which I inueigh against. For, as a late learned Humanist writeth, *There is no mortall man but is in some degree, tainted with ignorance, and this contagion haue wee drawne from mortality it selfe: for man when hee erreth, erreth because hee is a man, and to upbraid error in man is to reproch even mortality in selfe.* Which if you had seriously and duly considered, either you would not with such petulancy haue beene caried against the errors you imagine to be in mee, or at least you would haue remembered your selfe also to be a man. But seeing you count your selfe the only wise-man, and others, as the Poët speaketh, to fly about like shadowes: you may not thinke it hard, if being both ignorant and insolent, you be admonished of the one, and chastised for the other.

Yuo Viliomar. in Rob. Tit.

Homer.

O F
THE FAITH
O F
INFANTS,
AND HOW THEY ARE
Iustified and Saued.

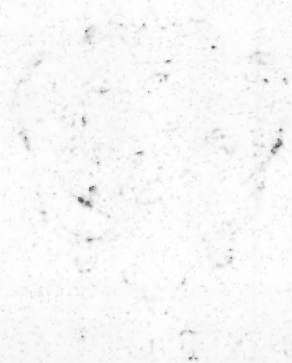
*By the late Reuerend and Learned Diuine
Master Iohn Downe, Bachelour of
Diuinity, and sometimes Fellow
of Emanuell Colledge
in Cambridge.*



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OF
THE FAITH
OF
INFANTS
AND HOW THEY ARE
Instructed and Saved.

By the late Reverend and Learned Divine
Dr. John Downe, Rector of
Dunstable, and sometime Fellow
of Emmanuel College
in Cambridge.





OF THE FAITH
OF INFANTS.
AND HOW THEY ARE
Iustified and Saved.



That Christian Infants haue
a particular Faith of their
owne, is generally affirmed
both by *Papists* and *Luthe-
rans* : yet with some diffe-
rence, as *Bellarmino* wri- De Bapt. l. 1.
teth. For *Papists* hold that c. 10.
they haue onely *Habituall
Faith*, and that it (together
with Hope and Charity) is
infused into them in the Sa-

crament of Baptisme : but the *Lutherans*, saith he, attri-
bute vnto them *Actuall Faith*, or something like there-

D d

unto

unto. Wherein it may be the *Cardinall* doth them some
 FieldAppend. wrong. For it is obserued by some *Diuines*, that they
 part. 2. §. 1. constantly deny Children to haue any actuall apprehen-
 sion of Gods mercies, or that they feele in themselves
 any such motions of Faith. Whereupon it must needs
 follow; that their meaning is not to attribute vnto them
Actuall Faith, but a kind of *Habituall Faith* onely, or
 that seed, root and Habit, whence *Actuall* motions in due
 time doe flow. But bee their opinion herein whatsoeuer
 it will bee, sure I am that both *Lutheran* and *Papist* agree
 in this, that *Infants* haue a particular *Faith* of their
 owne.

The principall reasons that they alledge for prooffe
 Heb. 11. 6. hereof are these. *Infants* please God: but *without Faith*,
 Mat. 19. 14. it is impossible to please him. The Kingdome of God be-
 longs vnto them: Which yet the *Scriptures* say cannot
 be attained without *Faith*. The Word of God euery
 where maketh particular *Faith* a necessary meanes vnto
 iustification and Saluation, as where the Prophet saith,
 Hab. 2. 4. The iust man shall live by his Faith: but *Infants* are iusti-
 fied before God, and being iustified cannot but bee sa-
 Mar. 18. 6. ued. Nay Christ himselfe expressly saith that they doe
 Mat. 9. 42. believe. And *Iohn*, the *Baptist* in the very wombe of his
 Luc. 1. 41. Mother was filled with the Holy Ghost, and sprang at
 the salutation of the Blessed Virgin. Other arguments
 they vse, but they are all of the like nature, and notwith-
 standing them all, I cannot bee perswaded that *Infants*
 while they are such, haue any *Faith* of their owne either
Actuall or *Habituall*. And these among sundry others are
 my chiefeest reasons.

Deut. 1. 39. First, the Scripture in plaine tearmes affirmeth, that
 they haue no knowledge at all, either of good or euill:
 and

and that they cannot so much as discern betweene the right and the left hand. If so, how can they who conceive not of things naturall, vnderstand those things that are heauenly and aboue the pitch of nature? To this effect Saint *Augustin*, *Scire diuina paruulos qui nec humana adhuc norint, si verbis velimus ostendere, vereor ne ipsis sensibus nostris facere videamur iniuriam, quando id loquendo suadere studemus, ubi omnes vires officiumq; sermonis superet euidentia veritatis*: that is, If wee should goe about to demonstrate with words that Children know the things of God, who as yet know not the things of men, I feare wee should offer wrong euen to our very senses endeavouring to perswade by speech that, the euidence of the truth whereof far exceeds all power and office of speech.

Ion. 4. 11.

Epist. 57.

Secondly, when *Infants* are presented at the holy Font, and either sprinkled with the water of *Baptisme*, or dipped therein: how chanceth it that they so much dislike thereof, testifying their dislike by their crying and other motion of the body? Certainly, had they *actuell Faith*, they would endure all with much patience and cheerefulnesse, and neuer bewray so much aduerseness and discontent. But if in doing so they goe against their knowledge, the *Sacrament* must needs bee so farre from auailing them to the washing away of *Originall* guilt, that by their reluctation they rather contract a further guilt of *Actuell sinne*, which I suppose none except he be too-too vncharitable will imagine of them.

Thirdly, if they haue *Faith*, why are they not after their initiation by *Baptisme*, forthwith admitted vnto holy *Communion*? In the time of Saint *Augustin*, and *Innocent* the first, it was the practice of the *Church* so to

doe : and it continued , as some write , for the space of fixe hundred yeeres , downe vnto the times of *Ludouicus Pius* , and *Lotharius* . But why is that custome now growne out of vse , and why are Children barred from the *Eucharist* , if they belieue as well as elder people ? Nay why are they not rather admitted then those of riper yeeres ? For *Infants* haue not so much as euill thoughts in them : but these by reason of their longer life haue made themselues guilty of many euill deeds besides.

Fourthly, *Faith*, as Saint *Paul* witnesseth, commeth by hearing , and hearing by the Word of God preached. But *Infants* heare not , neither by the eare , nor by any other way proportionable thereunto : or if they doe , yet they vnderstand not what they heare. For did they vnderstand , I presume they would harken more attentiuely vnto what is said , then we see they doe. Wherefore not hearing , neither doe they belieue. If you say , they belieue by an inward *Hearing* : then is that *Faith* wrought either by *Ordinary* or *Extraordinary* meanes. Not by *Extraordinary* meanes , for it is done euery day and houre. By *Ordinary* therefore. If so , then haue wee a double manner of working *Faith*, and both of them *Ordinary* : the one by *Inward Hearing* in *Infants* only , the other by *Inward* and *Outward* also in those that are *Adults* , which is a meere nouelty in the Church of God.

Fifthly , how commeth it to passe , if Children haue *Faith* , that among so many millions of them as haue beene in the world , not so much as one of them when they come to riper yeares , giueth any testimony of his *Faith* vntill hee bee farther taught and informed ? If a child borne of Christian parents , and entred into the visible

fible Church by Baptisme, shall afterwards while hee is yet in his tender yeeres fall into the hands of *Infidels* or *Turks*, as the more the pitie many thousands of them haue done, and the whole band of *Ianizars*, they say, consists of no other: doth hee not readily receiue that religion, which is first instilled into him, without once dreading of the *Christian Faith*? Which yet how it should bee, hauing from his first infancy beene seasoned and sanctified with the *Christian Faith*, cannot easily be conceiued or imagined.

Sixtly, tell mee, doe all that haue receiued *Faith* in their infancy loose it againe when they come to bee of more yeeres? It seemeth so, if then they receiued it: for otherwise, why are they put to their *Catechisme*, and taught the elements of *Faith* againe? But this were a very strange course: For how should they loose it? vnlesse perhaps God secretly steale that from them which earst he gaue them: which to say, is very derogatory to the bounty of God, who neuer withdraweth grace once giuen, vntill man by abusing it haue deserued to loose it. Not loosing it therefore, and yet learning it when they come to yeeres of capacity, It is a plaine argument they neuer receiued it in their *Infancy*.

Seuenthly and lastly, there is not the least Habit, either acquired by custome, or infused from aboue but maketh a man more apt and prone vnto their proper actions. For example, whosoever is possessed of the vertues of *Iustice*, *Temperance*, *Liberality*, *Fortitude*, will readily doe iustly, temperatly, liberally, valiantly: it being the nature of *Habits* to facilitate *Actions*. Tell mee then, are the Children of Christians when they come first to be instructed more capable of *Christian Religion*,

or more inclinable to holy actions, then the Children of *Infidels*? Experience tels vs they are not, but are as waxe indifferently flexible any way. It is absurd therefore and void of reason to place in *Infants* the Habit of Faith, which yet inclines them no more to the Acts of Faith, then those that are without it.

Now hauing thus briefly demonstrated that *Infants* haue neither *Actuall* nor *Habituall Faith*: it followeth in the next place to answer the contrary arguments aboue set downe. And first where it is said, that *Faith* is a necessary meanes vnto *Iustification* and *Saluation*, in as much as none can please God or liue without it: I answer in a word, it is to bee vnderstood not of *Infants*; But *de Adultis* of those that are of riper yeeres, vnto whom alone *Faith* is necessary. These cannot please God, nor liue, nor bee iustified and saued without a particular *Faith* of their owne: but *Infants* by reason of their incapacity through the indulgence of God may. Adde hereunto, that according to the *Tenent* of our *Diuines*, it is not the *Habit* but the *Act* of *Faith* that doth iustify: in regard whereof they define it by a *Motion* of the *Will* grounded vpon an assent of the *Mind* vnto the truth of the Gospell. Vlesse therefore, you grant vnto *Infants* such a motion both of the *Mind* and *Will*, which *Papists* expressely deny, and *Lutherans* seeme to stagger at, neither can they bee iustified by *Actuall Faith*, hauing none. And seeing without it the *Habit* auailes nothing at all, as being an idle *Faith*: I see not to what end the *Habit* should bee infused. And if it bee to no end, neither is it infused. For if *Nature* doe not, much lesse doth God any thing in vaine.

To that of our Sauour where hee seemeth expressely to
affirme

affirme that Little-ones belieue: I answer first, that those Little-ones are not *Infants* properly, but such men as resemble little Children in holy Innocence & Simplicity: in regard whereof they are elsewhere called by Christ *νῆμω*; that is *Infants*. Secondly, grant it that Children Mat. 11. 25. bee also meant, yet not such Children as are infants, but growne to some stature and capacity. For although the Child whom Christ tooke in his armes, be called *παιδίον*, a little Child: yet was hee both a follower and hearer of Christ, and such a one as in some measure could vnderstand, such as were those *παιδιά* little Children to whom Saint *Iohn* thought it not vnfit to write. For as 1 Ioh. 2. 14. the text saith, hee was one that came of himselfe being called: and frather, hee was capable of scandall and offence which questionlesse is not incident vnto *Infants*.

Lastly, to the example of *Iohn the Baptist*, I answer with Saint *Augustin*, *Nec quod factum est in Iohanne con-* Ep. 57.
temno, nec inde regulam quid sentiendum sit de paruulis
figo: immò id in illo mirabiliter prädico, quia in alijs non
inuenio: Neither doe I contemne, saith hee, that which was done in *Iohn*, neither doe I from thence frame a rule what wee are to thinke of little-ones: yea I acknowledge it to bee marueilous in him, because I find it not in others. Moreouer, it is not said of him *Credidit in utero*, he believed in the wombe, but only *exultauit*, he sprang in the wombe: & this *exultation* or *Springing*, *diuinitus facta est in Infante, non humanitus ab Infante*, was done by the power of God in the Infant, and not by any humane power of the Infant. Or if vse of reason and will, were so hastned vnto him as hee did belieue, *in miraculis habendum est diuinae potentiae, non ad humanae trahendum est exemplar naturae*: it is to bee reckoned among the mi-
racles.

racles of Gods power, and not to be drawne into an example of human nature. And thus much of reasons both for and against the *Faith of Infants*.

Epist. 77.

Now I know it will here farther bee demanded, if *Infants* haue neither *Actuall* nor *Habituall Faith* of their owne, how then and by what meanes are they *Iustified* and *saued*? For it is mercilesse, and against all *Divinity* to exclude them from either. Whereunto I answer in the words of *Bernard*, *Saluantur & ipsi per fidem, non tantum suam, sed alienam*: they are also saued by *Faith*, yet not their owne *Faith* but anothers. Anothers? Will you say: this seemeth very strange. Heare then what the same *Bernard* yet further addeth, *Dignum est & ad Dei spectat dignitatem, ut quibus fidem atas denegat propriam, gratia concedat prodesse alienam*: It is fit and belongs vnto the dignity of God, that to whom age denies a proper *Faith* of their owne, grace should yeeld them the benefit of anothers *Faith*. And againe, *Nec enim omnipotentis iustitia propriam ab his putat exigendam fidem, quos nouit propriam nullam habere culpam*: for neither doth the iustice of God Almighty thinke that a proper *Faith* is to bee required of those, whom he knowes to haue no proper fault of their owne. In which words of *Bernard*, two excellent reasons are rendred, why the *Faith* of another through the grace and indulgence of God should bee auailable vnto them: the first because their *Infancy* denies vnto them a proper *Faith* of their owne, the second because besides that *Originall Corruption* traduced into them from their parents without their knowledge or consent, they haue no other sinne of their owne. Can they not then by reason of their tender yeeres haue a *Faith* of their owne? It befits the goodnes
of

of God that they bee holpen by the *Faith* of another. Haue they no proper and particular sinne of their owne? Neither doth God thinke it agreeable with his iustice to exact of them a proper and particular *Faith* of their owne.

Infants then are holpen by anothers *Faith*. Whose *Faith* will you say? The *Faith* of the *Parents*, as also of the *Church*, who is the common mother of vsall, and in whose wombe as it were they are conioined & borne. This of old was *Saint Augustins* sentence, and this all sound Diuines haue agreeably with the *Scripture* cuer held. Onely it may be demanded how and in what sort the *Parents Faith* auaieth them. Whereunto I answer, not by particular applying of *Christs* merits and obedience vnto them (for this is done onely by a mans owne *Faith* vnto himselfe) but by bringing them within the compasse of the *Couenant of Grace*. Thus; The *Couenant* was made not with *Abraham* onely, but with his seed also: and the *Promise*, saith *Saint Peter*, was giuen both to the *Parents* and to the *Children*. The *Parents* therefore by *Faith* apprehending this *Promise* and *Couenant*, by their *Faith* interest their *Children* also thereto. For as it is in ciuill negotiations, the bargaine that the Father maketh for himselfe & his Children is firme and good, although the *Children* bee not present at the bargaine-making, nor vnderstand what is done: euen so in this Spirituall *Couenant* and contract with God, the *Parents Act* is sufficient force to confederate their *Children* also, and to giue them a right vnto all the benefits of the *Couenant*. And as I conceiue, this is imputed vnto them in lieu of all those *Acts* and *Habits* which otherwise are required in those that are *Adults*. How farther

Gen. 17. 19.
Act. 2. 39.

the Holy Ghost worketh in them is a deepe and inscrutable secret; *Et de occultis non indicat Ecclesia*, the Church is no iudge of things that are hidden. Onely I affirme that by the Faith of the Parents the Children are made a holy seed, and members of Christs body.

But what if one of the Parents bee an *Infidell*? What if either of them, or both be notorious hypocrites or openly sinnefull, hauing not in them true Iustifying Faith? are the Children therefore, without the compasse of the Covenant, and vniustified before God? I answer, No: For first, if but one of the Parents belieue, yet are the Children holy. So saith Saint Paul, *The unbelieuing husband is sanctified by the believing wife, and the unbelieuing wife is sanctified by the husband: else were your Children vnclean, but now are they holy.* Again, though neither of the Parents belieue with iustifying Faith, yet being in the Church by the profession of Christian Religion, their Children are within the Covenant. For first, *the Sonne that sinneth it shall die: the Sonne shall not beare the iniquity of the Father, neither shall the Father beare the iniquity of the Sonne.* So that the impiety of the Parents preiudiceth not the Child that is borne in the Church. Secondly, by Parents are to bee vnderstood not those alone of whom Children are immediatly begotten and borne: but their Progenitors and Ancestors also who feared God and liued in the Church, though many generations before. For God made not his Covenant with *Abraham* and his immediate seed onely, but with all his seed after them in their generations: and promiseth to shew mercy to the thousandth generation of them that *loue him and keep his Commandments.* Whence it followeth, that these are as it were a root vnto all their poste-

1 Cor. 7. 14.

Ezech. 18.
20.

Gen. 17. 7.
Ex. 20.

posterity borne in the Church: and therefore, *if the root be holy, so are the branches* also, saith Saint Paul. Lastly, Rom. 11. 16. be the next *Parents* whatsoeuer they will bee, yet their *Children* being borne in the Church, the Church is their *Mother*, and the Faith and piety of the Church interesteth all such as are borne in her vnto the *Couenant*. And thus you see how Children are iustified and Saued by anothers Faith.

If Children, may not those that are *Adults* so bee iustified and saued also? No verily, For as the Prophet saith, *The iust man shall liue sua fide*, not by anothers, Hab. 2. 4. but by his owne Faith. And hence is it, that in the Lords prayer we are taught to say *Our Father*, but in the Creed, *I beliene*: because Prayer is an Act of Charity extending it selfe vnto the good of others also, but Believing is an Act of Faith, onely benefiting a mans selfe. Can the cloths that another weares, warme mee? or the meat another eates, nourish mee? or the potion another receiues, cure mee? or the soule that is in another man quicken mee? Nor more can the Faith of another man iustify or saue mee. As one man shall not beare anothers fault, *sed anima qua peccat ipsa morietur*, the soule that sinneth it shall die: so shall not one man bee acquitted for anothers Faith, *sed anima qua credit ipsa saluabitur*, the soule that belieueth it shall bee saued. Saluation euery where in Scripture is promised to him who himselfe belieueth; and damnation is euery where threatned to him that belieueth not so. And he belieueth not so, who hath not a Faith of his owne.

Yea but if *Adams* sinne bee imputed vnto vs for *Condemnation*, and the *Obedience* of *Christ* for *Iustification*: why may not anothers Faith also bee imputed for *Sal-*

Luc. 5. 20.

Caten. in eum
loc.Mat. 8. 13. &
15. 28.

nation? The case is not alike, for they were publicke persons and stood in our stead: but so doe not others. In the *Covenant* of works *Adam* was our *Head*: and therefore his sinne is counted the common act of all those that were in his loines. In the *Covenant* of Grace, *Christ* is our *Head*: and therefore his *Obedience* is esteemed the common *Obedience* of all those who are vnited vnto him by *Faith*. Others are not our *Heads*, nor represent our persons: in regard whereof neither can their Act bee accounted ours. It will further bee objected that *Christ* forgauē the pallsie sicke man his sinnes for the *Faith* of them that brought him: and so, as *Thomas* saith both *Ambrose* and one *Iohn* a Bishop vnderstand it. But Saint *Chrysostome* otherwise, and that more rightly, vnderstanding it both of the sicke mans *Faith* and theirs who brought him. For our Sauour intending to bestow a double benefit vpon him namely the cure both of body and soule: this could not bee effected but by the interuention of his owne *Faith*, but the other might by the *Faith* of those that presented him. So wee read that the *Centurions* seruant, and the woman of *Canans* daughter were healed, the one for his Masters, the other for her Mothers *Faith*. And who knowes not that vnbelieuers oftentimes temporally fare the better for the sake of the *Faithfull*. Saint *Ambrose* therefore imputing the remission of sinnes vnto the *Faith* of others, must bee vnderstood with a graine of Salt, as they say, that one mans *Faith* may obtaine *Faith* vnto another, and so consequently by the interuention thereof *Iustification* also: as did the *Faith* of *S. Steuen* (as some suppose) vnto *S. Paul*, and the teares of *Monica* vnto her Sonne *Augustin*. Thus those that are *Adulti* must haue a *Faith* of their owne.

And

And why I pray you more then *Infants*? The reason is euident. For first those that are *Adulti* are capable of *Faith*, so are not *Infants*: and therefore reason would that they should haue a *Faith* of their owne, though these bee holpen by the *Faith* of another. Againe, they that are growne to riper yeeres haue in them more deadly diseases then *Infants*: and so need more remedies then these. *Infants* indeed are borne in Originall corruption propagated vnto them from *Adam*: but of *Actuall* finnes they are not guilty, neither are they defiled with the fruites of that bitter root. And therefore vnto them sufficeth thorow the gracious *Couenant* of God the *Parents Faith*. But to those that are *Adulti*, who are stained not onely with *Originall* sinne, but also with many *Actuall* transgressions by themselves committed in thought, word and deed, it is requisite that by a particular *Faith* of their owne they apprehend the merits and obedience of Christ for their *Iustification* and *Saluation*. In a word, anothers *Faith*, as is aboue said, may by diuine dispensation and indulgence suffice to him who hath onely sinned in another: but to him who himselfe hath sinned, not anothers but his owne particular *Faith* is necessary.

Now, to conclude all with a little application, seeing all these things are so, first, wee haue here the great priuiledge and prerogatiue of *Christian Children* aboue others. For by vertue of the *Couenant* they are a holy seed, haue right to the promises, and the Kingdome of Heauen belongeth vnto them. Hence is it that anciently vnder the law they were Circumcized, and now vnder the Gospell are admitted vnto *Baptisme*, the seale of the *Couenant* of grace. In so much, that whosoeuer of them

depart this life in their infancy and tender yeeres, vn-
doubtedly they are all and euery one of them saued.
What should let? Can they that are holy perish? Will
God fayle of his Word to those that haue right to the
promises? Shall they to whom the Kingdome of Hea-
uen belongeth bee excluded from it? *Originall sinne* is
pardoned them in the *Couenant*, and washed away in the
lauer of regeneration; other sinne they haue none to hin-
der them, and therefore without doubt so soone as they
die their innocent foules are by the holy *Angels* of God
transported into *Abrahams* bosome. Neither let any man
thinke that herein I stand single, and by my selfe, for
thus a reuerend Bishop also of this Church; I pray what
did antiquity teach? that young Children Baptized are
Carleton, ag. *deliuered from Originall sinne? Wee teach the same, and*
Montag. *doubt not but if they die before they come to the practice of*
actuall sinne, they shall bee saued. And our Diuines in the
Synod. Dord. *Councell of Dort, Infantes ante usum rationis morientes*
electi: Infants dying before the vse of reason are ele-
Tom. I. Hom. *cted.* And the booke of *Homilies, Infants being baptized*
2. p. 1. *and dying in their infancy, are by this Sacrifice washed from*
sinne, brought into Gods fauour, made his children and in-
heritors of the Kingdome of Heauen. More I could name,
but these may suffice to let you know how vnlikely it is
that should bee *Arminianisme* (for so hath this opinion
rashly beene censured of some) which the Church of
England, and the professed enemies of *Arminians*
hold.

But what? are none saued but onely the *Children of*
Christians? Or doe you condemne all the rest vniuersal-
ly vnto the pit of Hell? I will tell you what as graue and
learned a Diuine as any this age hath yeelded holdeth.
He

Hee doubteth not but that many of the *Children* of *Infidels* are saued, partly by vertue of the *Couenant*, and partly by Gods election. By vertue of the *Couenant*, in as much as they are descended of such *Ancestors* as haue apprehended the *Couenant*, although their succession haue afterwards suffered some interruption. By *Electi- on*, because God hath not barred himselfe from power and right to communicate grace euen to those whose *Ancestors* pertained not to the *Couenant*. For if hee call those *Adults* into the *Couenant* who before were not of it: why may hee not in like manner if hee please chuse *Infants* also? Finally, as hee belieueth all that are in the *Couenant*, and that are elected, to bee saued: so in *Charity* hee presumeth all that dye in their *Infancy* rather to bee saued then shut out of the Kingdome of Heauen. For my part, I will answer no otherwise then in the words of Saint Paul, *What haue I to doe to iudge them that are without? Doe ye not iudge them that are within? But God iudgeth them that are without.* And so to his righteous iudgement I leaue them. 1 Cor. 5. 12. 13.

Againe, here haue wee double comfort for all *Christian* Parents. And first, in the birth of their *Children*: seeing they are holy and belong vnto the *Couenant* of *Grace*. True it is the Scripture saith, *they are conceived and borne in sinne*, and so the *Children* of *Wrath*: but you are to know that they represent a double person, one of a *Sonne* of *Adam*, the other of one ingrafted into *Christ*. As they are the *Sonnes* of *Adam* they are borne sinfull; as ingrafted into *Christ*, freed from sinne. Secondly, in their death: for they may bee assured by *Faith* that they are translated into those ioyes, which eye hath not seene, nor eare euer heard, nor hath euer entred into the heart of Psal. 51. 7.
Eph. 2. 3.

Sap. 4. 11.

of man. Of elder people they can but hope it in *Charity*: of these they haue infallible certainty. If they liue vnto more yeeres, who knoweth but *wickednesse* may alter their understanding, or deceit beguile their mind, as the wise man saith? But now being preuented by death, they are quickly passed this vale of misery, and haue soone ended their painfull pilgrimage, and are possessed of the place of eternall rest and happynesse. If any thing will drie vp the teares, or stint the sighs and cries and lamentations of Parents for the losse of their tender *Infants*, this is it: especially if they consider withall, that themselues vnder God haue beene the meanes of bringing them within the *Couenant*, and procuring vnto them their euerlasting *Saluation*.

Thirdly, *Parents* may hence learne that a necessity is laid vpon them to present their *Children* vnto the holy Font, so soone as conueniently they may. For seeing by their birth they are interested vnto the *Couenant*, the seale of the *Couenant* must nor in any case be sleighted or neglected. What though *Baptisme* be not absolutely necessary vnto them? yet is it necessary for *Parents* to giue it them conditionally, if it may bee had. If it cannot bee had, the *Vow* and *Desire* of the *Parents* is sufficient: neither doth the bare want of *Baptisme* without any of his or their default, exclude the *Child* from *Saluation*. For if a iust and honest man would, much more will God performe his Word and *Couenant*, although the seale be not set thereunto. But if it may bee had, there is *Necessitas precepti*, a necessity laid by Gods commandement vpon all those that are *Filij precepti* the Sonnes of the commandement. Those Sonnes all men are when they are grown to be *Adulti*; and therefore if then they neglect

to be baptized, they deserue for their contempt to bee cut off and to bee eternally condemned. But *Infants* while such are none of these Sonnes, as being both vn-capable of the precept, and vnable to offer themselues vnto the *Sacrament*: whence followeth that the commandement taketh hold onely of the Parents, and those that haue the care of them. So that although the *Child* dying vn baptized may bee free from danger: yet those that neglect to present him vnto *Baptisme* shall bee damned for breach of Gods commandement. Let *Parents* therefore by all meanes bee carefull to performe this duty: and if by reason of weakenesse or some other impediment it cannot bee done publickely, rather then left vndone, let it bee done priuatly. Wise men, and amongst the rest *M. Calvin* would haue it so: yea the Church of *England* requireth it, prescribing a forme of Priuate Baptisme, in case of necessity, and commanding that what is priuatly done be by the Minister publickely made knowne in the *Congregation*. An order heretofore too much neglected, God grant henceforward it may be better obserued.

Finally and lastly, seeing euery one that is *Adultus* must of necessity haue a *Faith* of his owne, first it is the duty of *Parents* by all meanes to worke *Faith* in their *Children* when they are capable thereof: that as they haue beene instruments to traduce *Originall* sinne vnto them to their perdition, so they may againe repaire in them the image of God to their eternall saluation. Secondly, let euery one looke to himselfe, and see that hee haue *Faith*, for it is in vaine to trust to the *Faith* of another. The righteousnesse of Christ indeed is a cloke large enough to couer the sinnes of all men: but the *Faith* of

another man is little enough for himselfe, I cannot couer my nakednesse with it. They were but foolish virgins that said, *Giue vs of your oile, for our lamps are out:* and fitly were they answered by the wise virgins, *Wee feare there will not bee enough for vs and you, but goe yee rather to them that sell and buy for your selues.* Let Papists blaspheme and say, they can supererogate and more then satisfy for their finnes, and that one man may for a price buy out of the Popes treasury the Surplus of another mans merits: yet am I sure the oile of another mans lampe will not serue my turne, nor procure mee fauour to enter with the bridegroom. God grant me therefore wisdome euen while it is called to day, to get mee oile in my owne lampe.

NOT

NOT CONSENT
OF FATHERS
B V T
SCRIPTVRE
THE GROVND OF FAITH.

*Written by the occasion of a conference had
with M. Bayly, by the late Reuerend
and Learned Diuine, Master Iohn
Downe, Bachelour of Diuinity,
and sometimes Fellow of
Emanuel Colledge
in Cambridge.*



O X F O R D,

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DEPARTMENT
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UNITED STATES
OF AMERICA
WASHINGTON
D. C.
1900



NOT CONSENT
OF FATHERS
B V T
SCRIPTVRE
THE GROVND OF FAITH.



O V I N G and Reuerend *M.*
Bayly, I acknowledge my selfe
much endebted vnto you, both
for my kind entertainment, and
the peaceable *Conference* I had
with you. Would you but
vouchsafe to visit my poore
Cottage, I should readily en-
deauour to satisfy some part of
the debt, if not with like entertainment, yet with equall

welcome. The residue I know not how better to discharge, then by pursuing my first intention; that is, by labouring to reduce you backe into the bosome of that *Church*, out of which with such danger to your soule, scandall to the brethren, and vnkindnesse to her you haue withdrawne your selfe. And to this end might I haue obtained from you in writing, as at our parting I entreated, what those speciall *Motives* were which had wrought in you this sudden change: I would haue strained my selfe by writing also to haue giuen them the best satisfaction. But seeing for reasons best knowne to your selfe, and into which I list not further to inquire, you held it not fit as then to yeeld so farre vnto mee: I haue thought good for the present to reflect vpon some passages of our *Conference*, specially that ground whereon you then stood so much, and vpon which you plainly professed that you would aduenture your *Faith*.

It may please you therefore to remember that being demaunded a reason of your departure, you pretended that in reading the ancient *Fathers* you had met with sundry *Bugbeares*, which so scared and affrighted you, that vnlesse you would resist the light of *Conscience*, and hazard your eternall saluation, you could not chuse but bee swayed by them. Whereunto it being replied, that happily those *Bugbeares* were but *Scarcrowes*, and that you should haue taken a safer and surer course, if you had resolved your *Faith* into Scriptures, nothing being sufficient to beare vp so weighty a peece but onely diuine testimony: your answer was that vpon Scripture you relyed, howbeit, because it is obscure and subiect to manifold constructions, vpon Scripture vnderstood according to the interpretation and doctrine of the *Fathers*,

thers, nothing doubting but that as long as you held the Faith of them whom wee verily belieue to bee saved, your selfe could neuer perish through misbeliefe. In which answer, howsoever in word you seeme to attribute some force and vertue to the Scriptures, yet in truth you doe but cancell them and make them of none effect. For if the Scriptures lie rather in the Sense then in the Letter, and the Sense by reason of the darknesse and ambiguity of them, bee not to bee found in themselves, but elsewhere out of them, in the writings of the Fathers: it followeth clearely that in your account *Paul* and *Peter* and *Iames* and *Iohn* and the other Pen-men of holy writ are no better then *Cyphers*, vnlesse *Cyrill* and *Ambrose* and *Hierome* and *Augustin* and the rest of that ranke as digit numbers vouchsafe to adde some value and signification vnto them. So that now by your fauor this must bee my taske briefly and plainly to demonstrate, that hauing remoued your Faith from the authority of Scripture vpon the exposition of the Fathers, you haue built quite beside the rocke, and layd your foundation vpon the sand.

But take this protestation first, that wee neither disesteeme nor despise the Fathers, as by Priests and Iesuites wee are ordinarily slandered: but contrarywise, with all duty wee rise vp to their gray haire, and reuerence their venerable antiquity. Withall wee acknowledge that they were in their times excellent ornaments and lights of the Church, endued not onely with singular knowledge in the mystery of Faith, but also with admirable sanctity and vprightnesse of life. Whereby, in all their combats and bickerings with Hereticks, they maintained the truth of God so wisely and couragiously, that

that they euer remained more then conquerors. And now as they haue left behind them a pretious name among the Saints : so wee doubt not but their soules are bound vp in the bundle of life, and enioy the blessed making vision of God for euermore. Such books of theirs as are come to our hands wee esteeme as rich treasures, and value them aboue gold. Them doe wee search and peruse with all diligence : bee it spoken without offence, no Papists more. Yet can wee not throughout them meet with those terrible *Bugbears* you so much complaine of: rather wee wonder how you could misse all those good Angels so frequently appearing in them to confirme and settle you in your first Faith. For I wil bee bold to say, notwithstanding all the brags and crakes of that side, that the Fathers are ours not yours: or if they bee yours in any thing, it is in the pettiest and smallest matters, for in the maine and great questions controuerted betweene vs, they are expressly for vs and against you, as hereafter God willing shall in part appeare. Vpon confidence whereof, whensoever wee were summond and called vnto the Fathers by you, wee neuer refused their triall, but euer haue beene ready to aduenture all vpon their verdict. The chalenge of that famous *Prelate, Doctor Jewell Bishop of Salisbury*, is yet fresh in memory, that if any learned man of our aduersaries, or if all the learned men that bee alieue, be able to bring any one sufficient sentence out of any old Catholicke Doctor or Father, or out of any old generall Councell, or out of the holy Scriptures of God, or any one example of the Primitive Church, whereby it may clearly and plainly be proved, that there was any private Masse in the whole world at that time for the space of sixe hundred yeares after Christ,

Ser. at Pauls
Crosse.

Christ, and so foorth in seuen and twenty seuerall articles, *hee would bee content to yeeld and to subscribe.* This challenge as that renowned Bishop in his life-time made good himselte against his aduersary *Master Harding*: so was it neuer yet retracted by any of vs, but hath stoutly beene maintained by fundry succeeding champions. Heare one for all. *That,* sayth worthy *Whitaker*, *which* Jewell *most truly and constantly vttered that day when hee* *appealed to the antiquity of sixe hundred yeeres, and offered vnto you, that if you could bring foorth but one sentence cleere and euident, out of any Father or Councell, he would not refuse to yeeld the victory vnto you: the same doe we all* *professe, we all promise the same, we will not shrinke from our word.* Thus you see how wee reiect not the Fathers, as you would beare the world in hand, but triumph rather in the testimony they giue vs, and in our Apologies and Defences alledge them plentifully against you.

Reply to Hardings Anf.

Con. Camp. rat. 5.

Howbeit neither doe wee nor dare wee make Gods of them, or equall them with the holy Apostles, as if they were infallible and could not erre. Clouentongues neuer sate vpon them, as they did vpon these: neither did the Spirit of God so guide and direct their pens, but that sometimes they might faile, and write amisse. Had they had infallibility of iudgement, safely might wee build our Faith vpon them: but this they vtterly disclaime, acknowledging it to bee the peculiar priuiledge of the Apostles. And so far are they from making themselues Masters of our Faith, that they require vs to iudge and censure of their writings by the Scripture which is the rule of Faith. Neither would they haue vs to tie our selues vnto their authority more then they tyed themselues vnto the authority of others: but freely to accept

- Hom. 13. in
2. Cor. or refuse as wee see iust cause. I pray and beseech you all,
saith Chrysostome, that leauing this and that mans opinion,
you will search all these things out of the Scripture. Let it
In Euseb. hist.
l. 7. c. 24. bee commended, saith Dionysius of Alexandria, and with-
out enuy assented vnto which is rightly spoken: but if any
thing bee vnsoundly written, let that bee looked into and
corrected. I know I my selfe, saith Hierome, esteeme of the
Epist. 62. Apostles in one sort, and of other Writers in another: that
the first alwayes speake truth, and the latter as men doe in
some things erre. In all my writings, saith Saint Augustin,
De Trinit. l.
3. c. 1. I desire not only a godly Reader, but also a free corrector:
yet as I would haue the Reader addicted vnto mee, so nei-
ther would I haue a corrector addicted to himselfe. And a-
De lib. arb. l.
2. c. 32. gaine, I am not bound to the authority of this man, mea-
ning Cyprian, but I examine his saying by the authority of
Scripture, and what agreeth therewith I receiue with his
commendation: what agreeth not, by his leaue I refuse. And
Epist. 111. ad yet againe, Neither are wee to esteeme the disputations of
Fortunat. any men although Catholicke and praise-worthy as the Ca-
nonicall Scriptures, that wee may not sauing the honour
which is due to those men dislike and reiect something in
their writings, if happily wee find them to haue thought o-
therwise then the truth either by others or our selues
through Gods help vnderstood. Such am I in the wri-
tings of others, and such would I haue the vnderstanders of
mine to bee. Finally, I, saith the same Saint Augustin,
Epist. 19. ad confesse vnto your charity, that I haue learned to yeeld vnto
Hieron. those books of Scripture alone, which now are called Cano-
nicall, this reuerence and honor, that I most firmly belieue
no Author of them to haue erred any thing in writing. And
if I find any thing in their writings which seemeth contra-
ry to truth, I will not sticke to say, that either, the copie is
faulty,

faulty, or the translator apprehended not what is spoken, or I understand it not. But others I so read, that how much soever they excell in holynesse and learning, I thinke it not therefore true because they thought so, but because either by those Canonick Authors, or by probable reason not abhorring from truth they were able to perswade mee. Thus the Fathers: whose steps if wee tread in, and whose counsell if wee follow, and not taking vp euery thing vpon trust, but examining them by the touchstone of truth, I hope wee are rather to bee commended then blamed.

And reason: for neither were the Fathers more then men, neither are wee of this age lesse then men. And I wonder, why we may not iudge of the sayings of those, who are but men as well as our selues. What? haue wee not reasonable soules as well as they? are we not endued with the same faculty of vnderstanding and discoursing? haue wee not still the same helps both of nature and art which they had? Or when they died, did the Holy Ghost also giue vp the ghost with them? or doth hee deny to assist these latter times with his enlightning grace as hee did the former? Certainly the *Spirit that leadeth into* Ioh. 16. 13. *all truth* is yet, and euer shall bee amongst vs vnto the end of the world. And as before the writings of the Fathers were, hee directed his Church vnto the true sence of Scripture: so now I doubt not but if all whatsoeuer they haue written were vtterly lost, he would still guide vs therein as hee did them. And verily vnlesse wee will bee too vnthankfull wee cannot but confesse, that as age through Gods bounty hath had more meanes then those heretofore: so through his blessing it hath made further proceedings also in the knowledge of Scripture. For be-

Art. 18. cont.
Luther.

In Rom. 5.
disp. 51.

fides that wee haue whatsoeuer helps they had, we haue ouer and aboue the benefit of all their works, together with much skilfulnes in the Originall of the old Testament, which most of them wanted, and of the new also, wherewith some were but little acquainted. In regard whercof who soeuer shall duly compare the ancient Commentaries with those of latter times, must needs bee either weake in iudgement, or obstinate in preiudice if hee preferre not these. Your owne men ingenuously acknowledge so much. *It cannot bee unknowne to any, faith Fisher B. of Rochester, that there are many things as well in other Scriptures as the Gospels now more cleerely discouered and thoroughly vnderstood then in ancient times: namely because the Ancients had not the yce broken vnto them, or because their age sufficed not exactly to sound the whole sea of Scripture. And Salmeron, God hath not giuen to all men all, that euery age might enioy some truths which the former knew not. Euery age hath euer ascribed much to antiquity: yet this wee auouch, the yonger the Doctours the cleerer sighted. And Dominicus Bannes, It is not necessary that the more remote the Church is from the Apostles times, the lesse perfect knowledge of the mysterie of Faith should bee therein: because after the Apostles time there were not the most learned in the Church which had dexterity in vnderstanding the matters of Faith. Wee are not therefore enwrapped in the more darknesse, for that in respect of time wee are more distant from Christ: but rather the Doctours of these latter times being godly, and treading in the steps of the ancient Fathers haue attained more expresse vnderstanding in some things then they had. For they are like children standing on the shoulders of Giants, who being lifted by the talnesse of Giants, no maruell* if

if they see further then they themselves. This similitude L¹ Luc. 10.
Stella also vseth to the same purpose, God forbid, saith he
 that I should condemne what such and so many wise men
 haue with one accord affirmed: yet wee know well that *Pig-*
mies set on the shoulders of *Giants*, see further then the *Gi-*
ants themselves doe. Thus they. Whereby you see the
 Fathers haue no prerogatiue aboue vs, because they
 were before vs: but wee rather haue the aduantage be-
 cause wee come after them. In a word, bee they what-
 soeuer you will, their seruants wee are not, but their fel-
 low seruants: sent from God with the same commissi-
 on, to the same end, and with the same promises that
 they were. Neither doth their authority more bind vs in
 that they are our predecessors, then our authority shall
 bind them who many ages hereafter may be our succe-
 ssors. But draw we a little closer.

The ancient Fathers say you, are the ground of your
 Faith. What? seuerally and single by themselves? I sup-
 pose no: for there is not one of them, as your owne side
 confesseth, but hath his error, and I presume you would
 bee loth to follow them therein. The Fathers therefore,
 either all iointly, or the more part of them agreeing in
 one. So *Canus*, What the greater part of the Fathers
 iudgeth, that wee professe to bee of the Catholicke Faith. Loc. lib. 7. c. 3.
 So *Salmeron* also, When all or almost all Fathers agree in In 1. Ioh. 3.
 one, it is an ineuitable argumēt. And *Gregory of Valentia*, It disp. 35. c. 1.
 is infallibly true which they deliuer with one consent, yea as Anal. 1. 8. c. 8.
 infallible rule iudging. And *Onuphrius*, It is rash and foo- Prim. Pap. p.
 lish and terrible rashnesse to goe against a sense giuen by the 1. c. 6.
 Fathers for the vnderstanding of the Scriptures. And fi-
 nally the Councell of Trent, which peremptorily charg-
 eth, that no man dare to interpret the Scriptures against

the unanimous consent of the Fathers. This then vndoubtedly being your assertion, as euery way according with the *Tenet of the Church of Rome*, let vs in Gods name trie the strength thereof, and see with what security and safety a man may aduenture his Faith, and consequently his eternall saluation vpon this ground.

And first, whosoever will stedfastly repose his Faith vpon consent of Fathers, had need be right well assured which are the authentick writings of the Fathers. For if these bee doubtfull and vncertaine, the whole frame raised vpon them must of necessity shake and totter. Now, that there are bookes more then a good many which in their forefronts are inscribed and entituled vnto the Fathers, yet in truth are meerely suppositious and apocryphall, I know you cannot bee ignorant. Nor *Origen*, nor *Athanasius*, nor *Basil*, nor *Chrysostome*, nor *Cyriel*, nor *Tertullian*, nor *Cyprian*, nor *Ambrose*, nor *Hierome*, nor *Augustin*, nor any one almost of all the Fathers, but hath suffered notorious wrong in this kind, hauing base brats and misbegotten bastards fathered vpon him. Which also is so cleere and manifest, that *Posseuin*, and *Salméron*, and *Maldonat*, and *Baronius*, and *Bellarmino*, and all the rest of that side, though too frequently they make vse of such refuse stuffe, yet euery where in their writings are constrained to acknowledge so much. But amongst the rest *Sixtus Senensis* especially, who purposely recording the works of all the Fathers, taketh vpon him to demonstrate as much in euery one of them, as in his Catalogue hee passeth from one Father to another. So that indeed it would bee but an idle wasting both of oyle and time if I should spend many words in prooofe of that which is denied of none: and there-

therefore I forbear further to trouble you with particularity. Only, because in our Conference you so confidently affirmed that *Dionysius* the *Arcopagite*, euen he who was Saint *Pauls* conuert and Scholler, was the right Author of all those books that are now extant vnder his name: I must entreat you to haue a little patience, while I maintaine against you the negatiue which I then held, and for which I stand still engaged vnto you.

That this *Denise* is but a countetfait, our Diuines proue by sundry vnanswerable arguments: I will not vige them all, but cull out the choicest. Omitting therefore the *Stile* sauouring more of three hundred yeeres after, then those *Apostolicall* times, and his curious speculations in the secrets of heauen, as if hee had beene surueyer thereof, or had taken a muster of all the heauenly hoste of the blessed Spirits therein, whereas Saint *Paul* himselfe though hee had beene rauished vp into the third heauen, euen into the *Paradise* of God, yet returning backe neyther durst nor did vtter any such thing, and lastly that hee talketh so familiarly of Churches and Chancels and Monks and diuers other orders and ceremonies which are well knowne to be of a much latter date: omitting I say these and the like obiections, although perhaps not so easy to bee answered, consider with mee I beseech you these few reasons following. First, if these were the books of that *Denis* which was Saint *Pauls* Scholler, how commeth it to passe that neither *Eusebius* in his *Ecclesiasticall history*, nor *Ierome*, nor *Gennadius* purposely writing Catalogues of all the famous Writers before them, nor *Origen*, nor *Chrysostom* nor any ancient Father, so farre as I can learne, maketh any

Hom. 34. de
10. dragm.

Biblioth. 1. 4.

Quest. 23.

117. 129.

Act. 17. 34.

Ib. 16. 3. & c.

1 Tim. 1. 2.

& 2. c. 1. 2.

Divin. nom.

c. 5.

Strom. 1. 8.

Deuin. nom.

c. 4.

any mention of them, vntill *Gregory the Great*, who liued about 600. yeares after Christ, and speaketh very doubtfully of them too? For as for *Athanasius* whom you affirmed to quote him, I suppose you meant him in his Questions out of the old and new Testament, where in hee cites his *Mystica Theologia*. But neither was this booke of *Denis* knowne in the time of *Athanasius*, nor did *Athanasius* himselfe write that, as your *Sixtus Senensis* thinketh. For had hee written it, would hee, thinke you, haue vouched his owne outhority, and that with such arrogance vnder the name of *Great Athanasius*? or could hee haue mentioned *Gregory Nazianzen*, who flourished so long after his deceale? I trow not yet hee doth both. Secondly, it is well knowne that *S. Paul* was the man that conuerted *Denis*, and that before his comming to *Athens Timothy* had beene entertained by him, and in his company had trauelled ouer many countreyes, and grew so intimate and deere vnto him that he both counted and called him his Son. Which being so, it cannot reasonably bee imagined that the true *Denis* would proue either so vngratefull or so presumptuous as this counterfait sheweth himselfe to bee vngratefull, in that forgetting *Saint Paul*, he euer speakes of one *Hierothens*, an obscure man in comparison as of his Master: presumptuous, for that as if hee were a Father to *Timothy* as well as *Saint Paul* hee calleth him his Sonne, notwithstanding hee were farre more fit to bee his disciple. Thirdly, this *Denis* citeth *Clemens the Philosopher*, not *Clemens of Rome* as some would haue it, but of *Alexandria*: for in him the very passage quoted by *Denis* is to bee found. And yet this *Clemens* liued two hundred yeeres after Christ. Hee citeth also these words out of

Ignatius,

Ignatius, My loue is crucified, as if hee had beene present at his Martyrdome : and yet the true *Dionysius* suffered vnder *Domitian*, whereas *Ignatius* both wrote his Epistle, and was martyred some good while after him vnder *Trajan*. Hee further citeth the Gospell and Reuelation of Saint *John*, as if they had a long time beene parcels of holy Scripture: howbeit if wee may helieue history, both those books were written but a little before Saint *Iohns* death, and fourteen yeeres after the death of *Dionysius*. And yet againe, in an Epistle to *Polycarpus* hee speaketh vnto him as vnto a reuerend Bishop and Doctor. Neuerthelesse *Dionysius* himselfe suffered in France in the yeere of our Lord ninety sixe, as Writers testify, but *Polycarpus* in the yeere one hundred sixty sixe, and of his age eighty sixe: so that at the death of *Dionysius*, *Polycarpus* could be but a stripling, and about sixteene yeeres old. Fourthly, according to the Proverbe, *the Rat perisheth by bewraying himselfe*: for speaking of Infants, and why they are baptized, thus he saith, *Hereof wee say those things which our diuine Masters being instructed by the old tradition haue brought vnto vs.* In which words ere hee was aware hee hath discovered that nor *Paul* nor any other of the Apostles could be his Masters: for it is both vntue and absurd to say, that the holy Apostles were instructed in the point of *Christian Baptisme by the old tradition*. Lastly, this *Denis* writeth that himselfe together with *Timothy* and *Hierothemus* were present at the departure and funerall of the Blessed Virgin Mother. Now story saith that shee liued threescore and three yeeres, being fifteen yeeres of age when she bare Christ; whereunto if yee addethirty three yeeres of Christs life, and fifteen more to make vp her full age,

Method.

Hier. Eccl. c. 7.

Ep. ad Tim.

Reinold in
Conc. 8. d. 2.

Act. 9. 5.

Gal. 1. 18.

Act. 9. 26.

Gal. 1. 21.

Act. 13. 4.

Gal. 2. 1.

Act. 15. 4.

Act. 16. 1.

Act. 17. 34.

Confer. c. 8.
d. 2.

Præf. in Probl.
Alex. Aphrod.

it will appeare that shee dyed eight and forty yeeres after her Sonnes birth, and fifteen after his Ascension. But on the other side it plainly appeareth, that *Denys Areopagite* was not conuerted vnto the Christian Faith till the eighteenth yeere after the ascension, one and fifty yeeres after Christs birth. Our Diuines gather it thus. The Scripture witnesseth that Saint *Paul* was not called till Christ was ascended. Being called, hee stayed three yeeres in *Damascus* and *Arabia* before hee came to *Ierusalem*. Thence he went into the coasts of *Syria* and *Cilicia* and the Countreyes thereabout. And fourteen yeeres after hee came to *Ierusalem* againe with *Barnabas* to the Councell. From the Councell hee went to *Derbe* and *Lystra*, Where hee receiued *Timothy*. And hauing trauelled through *Phrygia*, *Galatia*, *Mysia*, *Macedonia*, hee came at last to *Athens*, where hee conuerted *Denys*. So that it must needs bee about eighteen, or at the least seuenteen yeeres after Christs Ascension before Saint *Denys* knew Christ. All which duely considered, it is euident that the Blessed Virgin dyed if not three full yeeres, yet more then two before the conuersion of *Denys*: and consequently that he could not be one of those Brethren who were present at her death and funerall. Whence also it followeth ineuitably, that the Authour of that booke cannot possibly be this *Denys*. This argument being pressed by that renowned *Reinolds* vpon *John Hart*, hee confessed ingenuously that hee knew not how to accord it. And these or the like reasons haue so preuailed with sundry of your owne side, that they haue bene forced some to doubt of him, others vtterly to disclaime him from being the true *Denys*. *Theodorus Gaza* affirmeth those books of the *Hierarchy* to be none of

of *Denys the Athenians*. *Erasmus* also professeth himselfe to be of the same mind. And *Laurentius Valla* saith, ^{In Act. 17.}
 that the learnedest men of his time entituled one *Apollinarius* vnto them. *Cardinall Cajetan* not onely saith it, ^{Ibid.}
 but also sheweth how vnlikely it is that hee who wrote of the Names of God, and of the Heauenly and Ecclesiasticall Hierarchy should beethis *Denys*. *Erasmus* further reporteth that one *William Grocin*, an incomparable man both in Diuinity, and all other humane learning, beginning his Lectures in *Pauls Church* in *London*, vpon the books of the Heauenly Hierarchy, maintained with great vehemence that it was the worke of *Denys the Areopagite*, wondring at the impudence of them that denied it. But before he had past halfe way into the worke, he grew to be of another opinion, and freely confessed that it seemed to be none of this *Denys*. Finally, *Sixtus Senensis*, ^{In Act. 17.} although hee professe himselfe to thinke otherwise, yet hee acknowledgeth that not onely *Cajetan*, but diuers others also doubt much whether thole books be his whose name they beare. And thus haue I at length fully disengaged my selfe as touching this *Dionysius*, hauiug with many vnanswerable arguments maintained the Negatiue I vndertooke against you: which if reason may preuaile with you, are I am sure sufficient to conuince you, if not, yet sufficient to make you stagger. But let vs returne into the lists againe, and resume the argument which we began to vrge. ^{Biblioth. l. 2; L. 6. a. 22. 9.}

Many Counterfaits there are passing vp and downe, and masking themselues vnder the names of ancient Fathers. This is confessed of all hands. I demaund then, what infallible rule you haue whereby to discerne, and that without mistaking, which of them are spurious, and

which legitimate. Neither blame mee for demaunding so much, seeing your selues are not afraid to aske vs, how we discern the Gospell of *S. Matthew* to be Canonically rather then that of *Nicodemus*. Whereunto if I should answer with you, that the Church hath resolved vpon the Canon of Scripture: can you returne the like answer vnto my demand that the Church hath agreed vpon a Canon for the Fathers also? If you cannot, as I know you neither can nor will, what further security I pray haue you? Is it your owne iudgement? But I haue already shewed you, both in *Dionysius Arcopagita*, and *Athanasius*, how much that hath deceiued you. And not to flatter you, I suppose you haue not so thoroughly attended and studied this point, but that many other of these *Counterfais* by bearing the name of the *Fathers*, may bee entertained by you as the very Fathers themselves. Is it then the iudgement of other learned men? Alas they are distracted among themselves, and one admitteth him whom another reiecteth. For example, the *Constitutions of Clemens*, saith *Stapleton*, is a booke full of *Apostolicall spirit*: yet saith *Baronius*, it is reckoned among those that are *Apocryphall*. Againe, *Eckius* voucheth *Cyprian de Cæna Domini* for *Transubstantiation*: but *Bellarmino* denieth that booke to bee *Cyprians*. The *lesuites* of *Rhenes* also cite the *Commentaries* of *Ambrose* vpon the *Epistles* for the *Popes* supremacie: yet *Bellarmino* holdeth it was neither written by *Ambrose*, nor any *Catholicke*. *Gardinall Allen* alledgeth *Hierome* on the *Prouerbs* for *Purgatory*: but *Sixtus Senensis* denies those *Commentaries* to be *Hieromes*. Finally, for I will only giue you a tast, *Suares* quoteth *Augustin ad fratres in exemo* for *Suffrages*: but the *Censors of Louan* tell him plainly.

De author.

Ec. l. 2. c. 11.

Hist. tom. 2.

p. 15.

Enchir. tract.

de Euch.

De Euchar. l.

2. c. 9.

In 1. Tim. 3.

De Euchar. l.

2. c. 14.

Of Purg. l. 9.

L. 4. tit. Hier.

Tom. 4. d. 45.

S. 1. n. 30.

plainely that it is a counterfaiť booke. Besides this, if you will needs trust the iudgement of others herein, perhaps when you thinke you heare a Father speake you may bee pitifully deceiued. For whether it bee out of ignorance, or retchlesnesse, or set purpose to beguile, I cannot tell: but sure I am it is most vsuall and ordinary in all Popish writers to quote for *Fathers* those that are not *Fathers* and of ancient credit, but I know not what *Foundlings* and *Changelings borne in Fairie land*, and yesterday or three dayes agoe brought amongst vs. What adooe keepeth *Master Harding* with his *Amphilochius*, *Abdias*, *Leontius*, *Martialis*, *Hippolytus*, *Simeon Metaphrastes*, and other such knights of the poste? What a rumble doe others make with the Epistles of *Clemens*, *Eueristus*, *Telephorus*, *Hyginus*, *Anicetus*, *Soter*, *Calixtus*, *Krbanus*, *Pontianus*, *Anterus*, *Fabianus* and the like, the barbarousnesse of whose stile bewrayes, that they were written rather by some illeterate clerke then learned Bishop. But aboue all I cannot sufficiently wonder at *Doctor Brislow*, and the whole *Colledge of Rhemes*, who knowing that of the twelue books which *Cyrl* of *Alexandria* wrote vpon *Iohn*, foure are perished, namely the fift, sixt, seuenth, and eighth, and that one *Iodocus* a mushrom of yesternight supplied them out of his owne braine: yet cite these books of *Clichtonens* againe and againe, and that vnder the name of Saint *Cyrl* himselfe. And this you may please to bee aduertised of by way of *Caueat* also, because, as it seemed in our Conference, you often read Saint *Cyrl* and peruse him. To vrge this point no further I conclude, seeing you are not any way infallibly certaine which are the writings of the *Eathers*, which not, and the ground of Faith must be

that which is infallibly certaine, you cannot safely build vpon consent of Fathers, vnlesse you will build vpon certainty.

But suppose there were no doubt at all of their writings, which they bee : yet you cannot with any security rest vpon them, vnlesse you are in like manner certaine, that after so many ages they still retain their native purity, and are come to your hands without any corruption. But such certainty you can haue none : for all the world knowes how shamefully the Fathers haue beene abused, and how intolerably corrupted, and that both of old and of late also. *Vincentius Lirinensis* saith,

Cap. 23.

De Christo l.

1. c. 10.

L. 4. tit. Orig.

that diuers of the ancients thought, the works of *Origen* had beene miserably depraued. *Bellarmino* sayth, it is very credible many blasphemies were inserted into them by Hereticks. And *Sixtus Senensis*, that they had defiled all

Id. ib. tit. Leo.

his works with innumerable Heresies. Pope *Leo* much grieued that his Epistles had beene polluted with the vnwashed hands of Hereticks. And the *Recognitions* of

Id. tit. Clem.

Id. ibid. l. 2.

Clemens were by them also corrupted, sayth *Ruffin*. It is manifest also, saith *Sixtus Senensis*, that the Canons of the Apostles were contaminated by the *Nicolaitans*. And,

Tit. Iohan.

Chrysost.

the imperfect worke of *Chrysostome* vpon *Mathew*, abounds with sundry strange monsters of Heretiks. The

Præfat. in l. 5.

same *Sixtus* further sayth, that *Pamphilus Martyr*, *Eusebius Casariensis*, *Didymus*, and *Ruffinus* much complained, that very many writings not only of *Clemens*, *Dionysius*, *Origen*, and *Athanasius*, but of other noble Doctors also were pitifully handled by Heretiks. *Erasmus* not onely complains that many things were foysted in by others into the middle of treatises, as namely of *Athanasius*, *Chrysostome*, *Hierome*, *Basil*, others : but expressly

Pref. in Basil.
de Sp. S.

presly affirmeth that the Friers are they who haue corrupted the Fathers. Not so expressly *Ludonicus vines*, In Ciuit. Dei l. 22. c. 8. yet couertly hee insinuates as much, *In this chapter of Augustin*, saith he, *many things are added by those who wish their polluted hands haue defiled the writings of great authors.* Euen of late *Pamelius*, although eight other written copies failed him, yet bashed not vpon the sole authority of one blind *Cambron* copie, to insert into *Cyprian, de unitate Ecclesie*, these words, *He that forsaketh the chaire of Peter on which the Church is founded, doth hee hope himselfe to be in the Church?* Which glosseme notwithstanding it bee not to bee found nor in *Alopecius* his print, nor in that of *Hernagius*, or *Langlier*, or *Crinitus*, or *Gryphius*, or *Manutius*, or any other, no nor in any other written copie, as our learned *Bilson* sheweth: yet because it seemeth to make much for the authority of the See of *Rome*, it must of necessity bee clapt into the text. Whereas contrarily, if all the Copies of the *Imperfect worke vpon Mathew* haue in them these words, *In which not the true Body of Christ, but the Sacrament of his Body is contained*; because it maketh strongly against Transubstantiation, it must needs bee inforced (for so it pleaseth *Bellarmins* grace) by some Scholler of *Berengarius*. And as the Fathers haue been not a little wronged by way of addition, so I feare mee they haue receiued much iniury also by way of Subtraction. *Yee haue taken order*, saith *Sixtus Senensis* vnto Pope Pius the fift, *that all the works of Catholicke writers, and specially the ancient Fathers should bee purged and corrected.* In *Cyprians* works printed at *Rome* by *Manutius*, the letter of *Firmitianus B. of Casaria* is left out. Why? but because hee is in somewhat quicke against *Stenen B. of Rome*. In regard

Part. 3. p. 89.

De Euchar. 1.
2. c. 22.

Ep. dedic.

regard whereof saith *Pamelius*, it had beene more wisdom if it neuer had beene set out. The works of *Ambrose* also set forth by *Frelomius* at *Lions* were before the printing of them razed by two Friers. This *Fr. Iunius* saw with his eyes, and the Corrector of the presse complained of it, professing hee would buy any other print rather then that. You must needs bee very deafe, for all the world rings of it, if you haue not heard of the late order taken amongst you for the purging of books at the next reprinting of them: namely that whatsoever is to be found whether in the *Epistle Dedicatory*, or *Preface*, or *Margent*, or *Tables*, or *Annotations*, or in the *Text of the worke* it selfe, any way seeming to make either against them, or for vs, be wholly cut off, and left out in the next edition. Then which I thinke there was neuer a more base and beggerly shift vsed. Neither doth it argue other then the badnesse of your cause, and the distrust you haue of it: for truth and a good cause would much disdain to bee supported by so vniust, and dishonest meanes. Yet is this policy now a principall pillar of your Religion, and hath of late yeeres beene carefully executed. Witnesse those *Expurgatorie Indices* which giue direction to the Ouerseers of this businesse, what is to bee altered, which to be added, and what to bee defalked and spunged out: of which fise are published to the world, one printed in *Flanders*, a second in *Spayne*, a third in *Portugal*, a fourth in *Naples*, a fift in *Rome*. What others there be lurking in secret and not yet come to light I know not. Witnesse also the writings of *Cardinall Cajetan*, *Polydor Virgil*, *Andreas Masius*, *Ferrus*, *Ludonicus Vives*, *Erasmus*, *Beatus Rhenanus*, and innumerable others which haue already passed this *Purgatory*,

gatory, and are not set forth pitifully mangled and dis-
 membred. But to leaue this, suppose the Fathers haue
 not been so shamefully entreated, as I haue shewed: yet
 would I pray you to answer mee these two questions,
 the first, whether you bee assured of this consent by your
 own reading, or else belieue it vpon the report of others:
 the second, if you haue read them all your owne selfe,
 whether you haue read them in a translation, or in their
 owne originall language. To the first of these two ques-
 tions, I presume you neither can nor will answer that
 you haue read them all your selfe: for I know you nei-
 ther haue them all, nor haue you had sufficient either
 time or strength to peruse them all, vnlesse happily your
 body bee made of yron, and you haue reached vnto the
 yeares of *Methuselah*. What then? will you trust the
 allegations of other men? Take heed what you doe, for
 so you may soone bee deceiued. For example, *Staple-*
ton to proue that *Paul* was the Apostle of the Gentiles,
 but *Peter* both of Iewes and Gentiles, alledgeth these
 words of *Ambrose*, *Hee nameth Peter alone and compa-*
reth him to himselfe, because hee had receiued the Primacy
to build the Church, that himselfe likewise is chosen to haue
the Primacy of building the Churches of the Gentiles: yet
so that Peter preached vnto the Gentiles also. Here your
 Doctor stops, and *John Hart* taking it vp vpon trust, vrg-
 eth it against *Reynolds* as a strong testimony: whereas
Ambrose, if yee curtall not his words, saith cleane other-
 wise, thus, yet so that *Peter* also preached to the Gentiles
 if it were needfull, and *Paul* to the Iewes. Many mo such
 falsifications might I easily produce out of your wri-
 ters: but let vs rather heare how themselves censure one
 another. *Antony Augustin* Archbishop of *Tarracon* desi-

Doct. Princ. I.
6. c. 14.

In Gal.

De emend.
Grat. l. 1. di-
al. 1.

Disp. Var. to.
3. p. 126.
Pag. 124.

Defens. p.
324.

Pag. 289.

Ib. p. 357.

L. 2. c. 1.

ring in a booke written to that purpose that Gratian might bee purged, saith, *His faults are so many that they cannot bee reckoned in one day. For hee alledgeth false Authors ascribing words to Gregory, Ambrose, Augustin no where to bee found in them: and produceth true Authors, but so as oft times he bringeth in contrary sentences.* Cume I saith that the testimony of Hierome is by Molina, Suares, and others fraudulently cited: and that Suares alledging Chrysostome, cuts off that which immediatly goes before and followes after, because hee saw Chrysostome fauoured not his opinion at all. It is no rare thing, saith Iohannes Marsilius, for his illustrious Lordship, meaning Bellarmine, to cite Authors for an opinion, whereas they affirme the plaine contrary. And againe, it grieveth mee to see things imputed unto holy Fathers, the contrary whereof they affirme. Finally saith the foresayd Marsilius touching Cardinall Baronius, *I haue heard that as hee hath taken a liberty to mend the Fathers, Canons, and Historians, so he will correct the Councils after his manner, and for his owne purpose, and to assume unto himselfe a licence hereunto, which God forbid.* And thus you see euen by your owne men how dangerous it is to trust them in their allegations. As for the second question, I thinke you will confesse (pardon mee if I thinke amisse) that you haue not skill enough with vnderstanding to read the Greeke Fathers in their Original, but are faine to trust vnto Translations. But I beseech you doe not Translators many times what through ignorance, or negligence, or wilfulnesse mistake and peruert the meaning of their Author? *Ruffinus translated the Ecclesiasticall history of Eusebius, and in it this passage of Clemens, that Peter, Iames, and Iohn, although Christ preferred them almost before all, yet they*

they tooke not the honour of Primacy to themselves, but ordained James who was surnamed Iust Bishop of the Apostles. A shrewd testimony for the Primacy of James against that of Peter: but the error is in the translation, the Greeke Eusebius hauing not Bishop of the Apostles, but Bishop of Hierusalem. Yet Mariannus Scotus citeth the same out of Methodius iust according to Ruffins translation, from whence perhaps it was taken. Eusebius himselfe in expresse termes affirmeth the Epistle of S. James to be Spurious: but your Chrystopher son renders it so as if he had meant that not himselfe but some others in the Church had so esteemed it in former times. And lastly, not to stand longer vpon this point, that very translation of Cyrillus Alexandrinus which you haue, made by Trapezuntius, you haue little reason much to trust vnto. For as Bonauentura Fulcanius sheweth, it is a very disorderly one, wherein many things are omitted, much is added of his owne, and much peruersly translated. To conclude therefore, seeing the writings of the Fathers haue so many wayes and so notoriously beene abused, by addition, by subtraction, by alteration, by misquotation, by mistranslation: it followeth that infallible certainty from them you can haue none, and so consequently that you cannot safely build your Faith vpon them.

Hist. l. 2. c. 23.

Præf. & Ann.

To proceed, the Scriptures you say are obscure and ambiguous, and therefore you may not rest vpon them saue onely as they are expounded of the Fathers. If so, then if the Fathers also bee obscure and ambiguous, neither may you rest your Faith vpon them. Now certainly the Fathers are as darke and doubtfull as the Scripture. If you thinke otherwise, doe but read the works

Ep. 2. & 7.
Cont. Whit.
l. 2. p. 45.

of *Tertullian* and *Arnobius*, and let me afterward know your minde. For my part I see no reason why the Scripture should bee more subiect to diuersity of interpretations according to the difference of times, as *Cardinall Cusan* impiously affirmeth, and *Duraus* the Iesuit impudently defendeth; then the writings of the Fathers. What? doe wee not vouch the Fathers on both sides? are we not as confident vpon them as you? whence cometh this, I beseech you, if they bee so cleere that no doubt can bee made of them? And why doe you professe in your *Flemish Expurgatorie Index*, that in ancient *Catholike Writers*, yee tolerate many errors, yee extenuate and excuse them, and often deny them by denising some shift, and faining a sence vnto them when they are opposed against you? What need I say, all these tricks and fetches if there bee no obscurity in them? If literall and Grammaticall construction may cary it, the Fathers are directly ours: and wee suppose they ment as they wrote, neither can you make any shew of answer, vnlesse you fall to expound the meaning of them. And so as you remove your Faith from the letter of the Scripture vnto the exposition of the Fathers: so must you of force remove the same againe from the letter of the Fathers vnto some other tribunall to determine the sence and meaning thereof. Giue mee leaue to declare this by some few examples. That Faith only iustifies, *Origen*, *Cyprian*, *Eusebius Casariensis*, *Hilary*, *Basil*, *Chrysostome*, *Ambrose*, *Augustin*, *Cyril*, *Primasius*, *Hefychius*, *Gennadius*, *Oecumenius*, in expresse tearmes affirme, agreeing therein with vs: whose words I will not fayle to produce whensoever you shall require. Against hauing of Images in Churches, and the Adoration of them, wee haue

haue the precise words not onely of *Lactantius* and *Epi-*
phanius and other *Fathers* severally, but nineteene Bi- Epist. ad Ioh.
Hierosol.
 shops together in the Councell of *Eliberus*, and of the
 whole Councell of *Frankford* vnder *Charles the Great*.
 Against the Bishop of *Romes* supremacy wee haue the
 plaine resolution of *Pope Gregory*, that he is the forerun- Lib. 6. cap. 30.
 ner of *Antichrist* who soeuer desires to be called *Niner* fall
 Bishop. And of the Generall Councell of *Chalcedon*, gi- Act. 16.
 ving to the Bishop of *Constantinople* equall priuiledges
 with the Bishop of *Rome*. And of two hundred & seuen-
 teene Bishops in the sixt Councell of *Carthage*, among
 whom were *Saint Augustin*, *Prosper*, *Orosius*, and many
 other worthy *Fathers*, all decreeing that the *Pope* of
Rome thenceforward should haue no authority ouer the
African Churches. Finally, against *Transubstantiation*
 thus writeth *Gelasius*, himselfe a Bishop of *Rome*, *The Sa-* De duab. nat.
con. Eurych.
craments of the Body and Bloud of CHRIST which we
 receiue is a diuine thing, wherefore by them wee are made
 partakers of the diuine nature, and yet the substance of
 bread and wine ceaseth not to bee. Thus also *Theodoret*, Dial. 1.
 Hee who hath called meat and drinke that which naturally
 is his body, and after calls himselfe a *Vine*, he himselfe hath
 honoured the visible signes with the name of his Body and
 Bloud, hauing not changed their nature, but hauing addeed
 grace vnto nature. And againe, *The signes mysticall* Dial. 10.
 change not their nature after consecration, for they re-
 maine in their first substance, figure and forme. *Chrysostom* Hom. 14.
 likewise, if hee bee the Authour of the imperfect worke
 on *Math*. In the sacred vessels there is not the true Body
 of *CHRIST*, but the mystery of his Body. And *Saint*
Augustin, *The Lord* doubted not to say; *This is my Body*, Con. Adi-
mant. c. 12.
 when he gaue the signe of his Body. Thus the *Fathers* in

these few points : neither is it hard to shew the like consent in the rest. What ? Will you now subscribe vnto their words? yea being taken in the right sence. But who shall iudge of that? for you vnderstand them one way; we another. Shall the learned *Rabbies* of your side? Fie, that were too partiall : and they so enterfere in their answers that they cut and hew one the other miserably. Reuerend Bishop *Morton* hath demonstrated this at large. Take one of his examples. *The Councell of Eliberis forbiddeth the hauing of Images in Churches, and Adoration of them. Of Images representing Gods nature, saith Andradius. No, saith Bellarmine, for such were not then in vse. For feare lest Gentiles should thinke Christians worshipped them idolatrously, saith Sanders. But the reason of the Canon agreeth not much with this exposition, saith Bellarmine. Because Christians seemed to worship those Images as Gods, saith Alan Cope. But this exposition is not agreeable to the Canon, saith Bellarmine. Lest in time of persecution they should bee made a scorne and contempt vnto infidels, saith Sanders, Allen, Turrian, and Bellarmine. But this exposition agreeth not with the intention of the Canon, saith Vasques. Lest by the decay of the wals they might loose their lustre, saith the same Vasques. The Councell was but prouinciall, and neuer confirmed by the Pope, say diuerse of late, being oppressed with the obiection. But Baronius and Binius affirme that it was a lawfull Councell and free from error. And whatsoeuer the occasion of the prohibition was, this is sure, *The Councell of Eliberis did absolutely forbid the worship of images, saith Sixtus Senensis. What say you now to this language of Babel? Can you gather any certainty for your Faith out of such confusion?**

Certainly

Preamble ag.
Mitigator.

De Imagin. l.
2. c. 9.

Ibid.

Ibid.

De adorat. l.
2. d. 5. c. 2. n.
131.

Ib. n. 132.

Ib. n. 121.
Bell. Imag. l.
2. c. 36.

Bin. de Conc.
in hunc Can.
Biblioth. l. 5.
ann. 247.

Certainly you cannot. And if many Fathers laying their heads together in a generall Councell, may euen in their decrees of Faith vse inconuenient speech either by superfluity of tearmes, or disorderly placing them, and the like; so that not so much the words, as the sense is to bee regarded, as your *Bellarmino* affirmeth: can you render any reason why some few of them writing sunderly, one from another, may not also faile in their tearmes, and thereby leaue the Readers mind in suspence and doubt what their true meaning should bee? The very Synod of Trent hath not spoken so plainly, but that it hath left scruples in the mind of some. And yet, *Good God*, saith *Campion*, what variety of Nations, what choice of Bishopps out of the whole world, what Maiesty of Kings and States, what marrow of Diuines, what holynesse, what teares, what fasting, what flowers of Vniuersities, what tongues, what subtilty, what industry, what infinite reading, what riches of vertues and studies, replenished that more then humane Sanctuary? All which notwithstanding *Bellarmino* and *Sixtus Senensis* accord not in the meaning of the third Session touching the number of the Canonickall books. For *Bellarmino* thinks that the seuen last chapters of *Hester* following after the tenth are by the Councell admitted into the Canon, but *Sixtus* thinketh no. Neither yet are *Bellarmino* and *Ambrose Catharin* agreed about the eleuenth Canon of the seuenth Session concerning the necessity of the Priests intention to make a Sacrament, the one affirming it; the other denying it. Nor lastly, are they resolu'd of the Councils mind touching *Originall sinne*; *Catharin*, who had beene in the Councell a great stickler, defining it onely by the Imputation of *Adams* sinne, others affirming it to

De Concil. 1.

2. c. 12.

Rat. 4.

De verb. Dei.

l. 1. c. 7.

Biblioth. l. 1.
& 8.

De Sacram. in
gen. l. 1. c. 27.

Opusc. de in-
tent. ministr.

ib. de laps. &
pecc. or. c. 6.

Bell. de amif.
grat. l. 5. c. 16.

bee

be more then so, and that vpon the words of the Council too. I could easily instance in sundry other points: but these are enough to let you see, that the Oracles of *Loxias* were neuer more perplexed, then the Decrees of this *Tridentine* conuenticle. Whether they were framed so of purpose, or no, I cannot tell; many shrewdly suspect it. Sure I am, it hath beene so farre from stinting of quarels, that in many things it hath beene and still is the matter and fewell of contention. Howsoever, seeing the Fathers oftentimes write so darkly and ambiguously, that there is great doubt made not onely betweene you and vs, but amongst your chiefeest Doctors also, what their right meaning should bee: I conclude, and that according to your own rule, that Consent of Fathers cannot bee a sufficient ground to build vpon.

But what if the more part of Fathers consent in error, euen in those points which the Church of *Rome* herselfe condemneth? Will you not then freely confesse that such Consent is not so firme and sure a ground as you tooke it to bee? Doubtlesse you will, vnlesse you be too too wilfull and obstinate in your opinion. Let vs therefore a little examine this point. That Christ after the first Resurrection shall liue with his elect hereupon earth for a thousand yeeres in all peace and happynesse vntill the second Resurrection, is the error of the *Millenaries*, and iustly condemned by the Church of *Rome*. Yet Pa-

Sext. Senens.
l. 5. ann. 233.
& 6. ann.
347.

pias Saint Iohn the Apostles auditor, Apollinarius, Irenaeus, Tertullianus, Victorinus Pitabionensis, Lactantius, Seuerus Sulpitius, Iustin Martyr, and a great multitude of other Catholicke men were of the same opinion, all being deceiued by misunderstanding that in the Reuelation, And they shall raigne with him a thousand yeeres. S.

Augustin

Augustin speaketh very tenderly of it, calling it neither error nor heresy, himselfe hauing sometimes held it. De ciuit. Dei 1. 20. c. 7. In Ier. 1. 4. And *Hierome* durst not condemne it, because so many Church-men and Martyrs had said it. That the soules of iust men after their dissolution see not the face of God vntill the day of iudgement, is an error and condemned by the Church of *Rome*. Yet the Liturgie fathered vpon *Saint Iames, Irenæus, Iustin, Tertullian, Clemens Romanus, Origen, Lactantius, Victorinus Martyr, Prudentius, Ambrose, Chrysostome*, the Authour of the Vnperfect worke on *Mathew, Augustin, Theodoret, Arethas, Oecumenius, Theophylact, Euthymius, Pope Iohn the two and twentieth, and Bernard*, held the same, whose particular words *Sixtus Senensis* recordeth in his Library. I am not ignorant how *Sixtus* there laboureth to excuse them: Lib. 6. anhor. 345. Stapl. de auct. Sc. l. 1. c. 2. but others of his pewfellowes find their words so pregnant that they can by no meanes salue them. That the thrice blessed Virgin Mary was conceived in Originall Sinne, the Church of *Rome* holdeth to bee an error: 3. d. 117. n. 148. for not onely the vnskiltull vulgar, but the Doctors and Diuines, and all Catholiks with one consent fight for the Immaculate Conception, saith *Vasques*. And why hath your Church by her authority commanded the feast of her Conception to bee celebrated, vnlesse shee were conceived without sinne? Yet Cardinall *Turrecremata* affirms, that all the Doctors in a manner maintaine the contrary, and that hee had gathered together the testimonies of three hundred to that effect, noting the very places and words wherein they affirme it. And *Domini- cus Bannes* saith, that it is the generall consent of the holy Doctors, that shee was conceived in sinne: and yet the contrary is held in the Church, to bee not onely probable, but

Aſione, 5.

Epit. Conc.
ad cum loc.
Ep. 215.
De Eccl. dog.
c. 11. & 12.

Conc. Trid.
Seſſ. 5. can. 4.

Eccl. hier. c. 2.
P. 3.

Id. 7. c. 3.

very godly. That Angels and the Soules of men are bodily, viſible, and circumſcriptible, is an error, and condemned by the Church of *Rome*. Yet three hundred Fathers, ſuch as they were, and fifty vpon the head of them, in the ſecond Councell of *Nice*, auouch it, and alledge the authority of *Baſil* ſurnamed the *Great*, Blessed *Atha-naſius*, *Methodius*, and their followers for it. If any ſhall ſay, it was the opinion onely of *Iohn B. of Theſſalonica*, and not of the whole Councell: I anſwer, that what *Iohn* ſaid, '*Tharaſius Patriarch of Conſtantinople*, forthwith confirmed, and the whole *Synod* immediatly answered, So it is my Lord. And this is ſo cleere, that *Bartholmew Carranza* notes it as an error in them, and contrary vnto the *Lateran Councell*: yet addes withall that Saint *Auguſtin* was of the ſame mind. But leauing other their errors, I come without further delay to diſcharge that obligation, wherein I ſtand bound to proue, that the Fathers for a time generally held it neceſſary for all, euen young Infants, to bee partakers of the Eucharist, or they could not bee ſaued: which you know the Church of *Rome* alloweth not, but condemneth as an error.

Fiſt your *Denys*, hee that goeth vnder the name of *Areopagita*, after hee hath recited other ceremonies in the adminiſtration of Baptiſme, at length, ſaith hee, the *Prieſt* calls the partie Baptized to the moſt holy Eucharist, and giues the Communion vnto him. And leſt you ſhould vnderſtand this of them that are baptized being *Adul-ti*, elſewhere he ſpeaketh more plainly thus, *That children who cannot yet vnderſtand diuine things ſhould bee made partakers of holy Baptiſme, and of the myſticall ſignes of the moſt holy Communion, may perhaps ſeeme ridiculous.*

ridiculous to profane men, if the Auditors when Bishops teach such Heauenly things bee not fit. Saint Cyprian reports a story of a certaine Infant mayde, who had not yet age enough to tell what wrong another had done her, how when the Deacon had offered the holy chalice vnto her, and shee refused, hee powred it into her mouth. And a little after, Will not those Infants, saith hee, when the day of iudgement shall come, say, wee haue done nothing, neither forsaking the meat and cup of the Lord haue wee of our owne accord hastned to these profane contagions: the perfidiousnesse of others hath ouerthrowne vs, our Parents are our murtherers. Innocent the first B. of Rome, That which your Brotherhood, saith hee, affirmeth them to preach, namely that little ones may obtaine the reward of eternall life without the grace of Baptisme is very foolish: for vnlesse they eat the flesh of the Sonne of man and drinke his blood, they cannot haue life in them. Of this Innocentius S. Augustin saith, how hee defined, that little ones vnlesse they did eat the flesh of the Sonne of man, they could by no meanes haue life in them. Now I beseech you durst any man at that time hold otherwise then the head of the Church (for so you count the Pope to bee) had defined? But let vs heare Saint Augustin himselfe. Verily, saith he, Christ is the Sauour of little ones also, and vnlesse they bee redeemed by him, they must perish: because without his flesh and blood they cannot haue life. And againe, Wherefore they also, as I haue said, if they die in that tender age, shall certainly bee iudged, according to the things they haue done by the Body, namely during that time while they liued in the body, when by the heart and mouth of them that bare them they believed or not believed, when they were baptized or not baptized, when they ate the flesh of Christ,

De lapsis.

Ibid.

Ep. ad Patr.
conc. Mileu.

Con. Iul. Pel.
l. 1. c. 2.

Con. duass Ep.
Pel. l. 1. c. 22.

Ad vital. Ep.
107.

De pec. mer.
& remiss. l. 1.
c. 20.

1b. c. 24.

Christ, or not ate it, when also they dranke his bloud or not dranke it: according to these things I say which they haue done by the body, not those which they would haue done had they liued longer here shall they bee indged. And yet againe, Away therefore now with doubting, Let vs heare the Lord and not the suspicions and coniectures of men, let vs I say heare the Lord speaking this not of the Sacrament of Baptisme, but of the Sacrament of his holy Table, to which none lawfully approacheth but hee that is Baptized, Vnlesse you eat my Flesh and drinke my Blood you shall haue no life in you. What seeke wee further? What will they bee able to answer hereunto, vnlesse obstinacy doe stretch their strining sinewes against the constancy of euident truth? Will any dare to say this also, that this saying belongs not vnto little ones, or that they may haue life in them without the participation of this Body and Blood, because hee saith not, hee that eateth not, as of Baptisme, hee that is not borne againe, but thus, If yee eat not, as speaking to them who were able to heare and vnderstand which certainly little ones cannot? But hee that saith so, marketh not that vnlesse this saying hold all, that they cannot haue life without the Body and Blood of the Sonne of Man, euen the elder age also will make little reckoning of it. And yet once more againe, The Carthaginian Christians excellently call Baptisme no other then Saluation, and the Sacrament of the Body of Christ no other then Life. Whence but from an ancient, and as I thinke Apostolicall tradition, by which the Churches of Christ hold as ingrafted into them that without Baptisme and the participation of the Lords Table no man can come not onely to the Kingdome of God, but neither to saluation nor life eternall. And this being thus proued, by and by he concludes, If therefore

as so many and so pregnant diuine testimonies witnesse with
 ioint consent, no man may haue either for saluation or eter-
 nall life without Baptisme and the Body and Blood of the
 Lord, in vaine doe they promise it to little ones without
 them. Thus Augustin: where by the way obserue how
 hee affirmeth this his opinion to bee the Tenet of all the
 Churches of Christ. To whom I adde lastly the eleuenth
 Councell of Toledo, if any faithfull man being constrained
 by any inenitable infirmity shall cast vp the Eucharist
 which hee hath receiued, let him in no case bee subiect to
 Ecclesiasticall condemnation. Likewise let not the censure
 of any condemne them, who either in the time of their in-
 fancy shall doe the same, or in the alienation of their mind,
 seeming to bee ignorant of what they doe. This error touch-
 ing the necessity of the Eucharist to Infants continued
 in the Church a long time, even about sixe hundred
 yeeres, as your Maldonat saith. And Beatus Rhenanus
 obserueth out of the Rituell books called Agende, that
 the custome of ministring the Communion to Infants
 was still in vse vnto the times of Ludouicus Pius and Lo-
 tharius, that is, towards nine hundred yeeres after Christ.
 Against all this I know not what can be said, vnlesse per-
 haps, that it might bee a generall custome, but not a ge-
 nerall opinion. and so indeed some of your men turne it
 off, and the Councell of Trent saith, that as those holy
 Fathers had probable cause of their doing according to the
 reason of the time, so without controuersie must we believe
 that they did it not vpon necessity of saluation. But first,
 this is a question not of Faith but of Fact, namely what
 those Fathers did believe in this point: and in a matter
 of Fact your selues confesse a Councell may bee decei-
 ued. Secondly, the sayings aboue related are so plaine

Can. 11.

In Ioh. 6. 53.
 In Tertull. de
 cor. mill.

and expresse as none can bee more: so that it must needs bee extreme madnesse to yeeld vnto this consequent, the Councell of *Trent*, that is, a few men of yesterday say so, and therefore though Pope *Innocent*, and *Augustin*, and other of the ancient Fathers say the contrary of themselves, yet must wee not belieue them. Thirdly, the very Text of Scripture which they alledged to proue their opinion, vnderstanding it of the Eucharist as they did, manifestly argues they held a necessity of it to Infants, *Vnlesse you eat the flesh of the Son of Man and drinke his blood yee shall not haue life in you*. Lastly, you are to know that the Fathers brought in this of the Eucharist against the Pelagians to proue the necessity of Baptisme, thus, None can bee saued without partaking of the holy Communion: None may partake of the holy Communion except hee bee Baptized, *Ergo*, none can bee saued except hee bee Baptized. The Assumption they tooke for granted: the Maior they warranted by the aforesaid text. So that the Conclusion must of necessity fall to the ground, and Baptisme cannot bee necessary vnlesse the Eucharist also bee necessary. And thus haue I discharged this obligation also, and haue made good my promise vnto you as touching this point. From which together with the other particulars aboue mentioned, I conclude, that the Fathers haue generally erred, and consequently that Consent of Fathers cannot bee a ground of Faith, vnlesse you will consent with them in error.

Which will yet further appeare, if you will please to take notice that your own men orderly reiect them notwithstanding their Consent. For why should they doe thus after so many vaunts and brags, if they thought the
more

more part of them could not erre? Yet that so they doe
 learne by these few examples. *Camus* saith that from
 that place of the Apostle, *In whom haue all sinned*, all the
 holy Fathers with one mouth affirme the Blessed Virgin
 to haue beene conceived in *Originall sinne*, as namely
Chrysostome, *Eusebius*, *Remigius*, *Ambrose*, *Augustin*,
Bernard, *Bede*, *Anselme*, *Erardus Martyr*, *S. Antony*,
Bonaventure, *Aquinas*, *Vincentius*, *Damasceus*, *Hugo de*
sancto Victore. Yet, saith hee, though there were no Au-
 thor to stand against them, the argument drawne from
 consent of all the Fathers is but weake, and the contrary
 opinion is more probably and piously defended. *Salmeron* al-
 lo beeing hardly beset with the same army of Fathers in
 the same point, quits himselfe like a man thus, *To this*
multitude of Doctores we oppose another multitude, to drine
out one naile with another: his meaning is, the learned
 men of these latter times against the Ancient Fathers.
Michael Medina confesseth that *Hierome*, *Ambrose*, *An-*
gustin, *Sedulius*, *Primasius*, *Chrysostome*, *Theodoret*, *Oecu-*
menius, and *Theophylact*, to whom hee might haue ad-
 ded diuers others, that I say they held there was no dif-
 ference betweene a Presbyter and a Bishop: yet hee re-
 iecteth it as the opinion of the Heretike *Aërius*. That
 Christ is the true Shepherd mentioned in the tenth of
Iohn, *Augustin*, *Chrysostome*, *Hierome*, *Casarius*, *Cyrl*,
Theodoret, *Aponius*, *Gregorius Rom.* *Anastasius Sinaita*,
Prosper, *Theophylact*, *Euthymius*, *Rupertus*, *Cyprian*,
Leontius, *Encherius Lugd.* *Bede*, *Bernard*, *Anselme Can-*
tean. *Liranus*, and many others affirme: yet, saith *Staple-*
ton, the Pope is vnderstood thereby. All the Ancient Fa-
 thers in a manner, as *Gregory Nazianzen*, *Origen*, *Atha-*
nasius, the Author of the imperfect worke on *Matthew*,
 Saint

Loc. l. 7. c. 1.

n. 1. Rom. 5.

In Rom. 5. d.

51.

De Sacr. hom.

orig. l. 1. c. 5.

Antid. Euang.

in Ioh. 10.

Antiq. Iud. l. 3. c. 4. De Decal. & de legg. spec. Saint *Ambrose*, Saint *Hierome*, and generally all the ancient Hebrewes, as both *Iosephus* and *Philo* testifie, diuided the *Decalogue* as wee doe, making the first table to consist of foure Commandements concerning Gods worship, and that against Images to bee the second: your Church notwithstanding to couer her spirituall fornications, and the sacrilegious razing of that Commandement out of your Prayer-books and Catechismes, goes against all antiquity, diuiding the first table onely into three Commandements, and cutting the tenth into two, hauing no other colour for it but onely one *Augustins* single authority. To bee breefe, In the exposition of this verse, saith *Tolet*, nor the Greeks, nor the Latins, nor they who follow the Hebrewes, seeme to mee to speake perfectly. So almost all expound, saith *Maldonat*, with whom I cannot agree. And againe, The meaning of these words of Christ seemes not to bee that which all bring, whom I remember to haue read, except *Hilary*. And yet againe, The opinions of the Fathers touching this sentence are diuerse, but to speake freely I rest in none of them. And, All the Fathers almost so expound, but their interpretation seemeth not to me fit enough. And lastly, Thus I expound it, and although I haue no Author for this exposition, yet I approue it rather then that of *Augustin* and the rest, albeit most probable because it more crosseth the meaning of the *Caluinists*. Which last clause I would pray you well to consider: for by it, not Consent of Fathers, but crossing of *Caluinists* is the rule of truth. O impudence! O perfidiousnesse! to boast and bragge so much of Fathers, and yet in truth to make so little reckoning of them. But to let you see how the world is cheated by these Impostors, heare a little further.

Quæst. 71. in
Exod.

In Psal. 31.

In Mat. 19.

11.

In Mat. 16.

18.

In Mat. 11.

11. & 13.

In Ioh. 6. 62.

If at any time, saith Cardinall Cajetan, yee meet with a
 sence agreeing with the text, although swarving from the
 streame of the Doctōrs, let the Reader shew himselfe an in-
 different Censor, neither let any detest it for this cause, be-
 cause it disagreeeth from the ancient Doctōrs. For God
 hath not tyed the exposition of the Scripture vnto the sences
 of the ancient Doctōrs: otherwise all hope would bee taken
 from vs of expounding the Scripture. This saying of Ca-
 jetan is I confesse reprobued by some of your men: yet is
 hee defended by Andradius, who also saith, We may for-
 sake all the sences of the Fathers, and bring a new unlike
 vnto theirs, and, the Fathers spake not oracles when they
 expounded the Scripture. Maldonat is very peremptory,
 Whatsoeuer many ancient Fathers haue thought, whether
 it bee true Matrimony after a woman, the contrary is now
 true. And Durand, The Fathers are not counted Fathers
 when they either write or teach of their owne, and what
 they haue not receiued from the Church. And Daminicus
 Bannes, The more part of Doctōrs if some few bee against
 them make no infallible argument in matters of Faith. Dr
 Marta also, The common opinion of Doctōrs is not to bee
 regarded, when another contrary opinion fauoureth the
 power of the keyes and the iurisdiction of the Church. Like-
 wise Bellarmine, The Fathers expound the Scriptures not
 as Iudges but as Doctōrs: now not to this but that authori-
 ty is required. And, In expounding the Scripture the Ca-
 tholike Church doth not alway and in all things follow the
 Fathers. The writings of the Fathers are no rules and haue
 no authority to bind vs. Finally Tomteltroth Cornelius
 Mus, To speake freely I would yeeld more credence to one
 chiefe Bishop in those things which concerne the mysteries
 of Faith, then a thousand Augustins, Hieromes, or Grego-
 ries.

Proxip. in
 lib. Moyfis.

Defens. fid.
 Trid. l. 2.

Sum. q. 12.
 a. 4.

Con. Whitak.
 p. 140.

p. 1. pa. 75.

De iurisd. p. 4.

De verb. Dei
 l. 3. c. 10.

De conc.

In Rom. 14.

Reinol. Conf.
c. 2. d. 2.

ries. And thus as a right learned writer saith, you vse the Fathers as Marchants are wont to vse their counters. Sometime they stand with you for pence, sometime for pounds, as they bee next and readiest at hand to make vp your accounts. So that I cannot but maruell, how you dare to make that the ground of your Faith, which the learnedst of your side so ordinarily reiect as an vnsecure foundation to build vpon.

Tom. in
Thom. 3. d.
1. q. 1. P. 7.
S. 3.
De Sacram. 1.
2. c. 25.

Shall I tell you, *M. Bayly*? you haue been fouly gulled and beguiled by your new Masters. For notwithstanding all this faire pretence of Fathers: yet in the end, not Consent of Fathers, but the authority of the present Church must bee your surest anchorhold. So saith *Gregory de Valentia*, a man well seene in the Romish mysteries, *Neither the holy Scripture, nor yet tradition alone, if yee separate from it the present authority in the Church, is that infallible authority, and mistresse of Faith.* So *Bellarmino* also, *The firmity of all ancient Councils and Doctrines depends vpon the authority of the present Church.* And this reason they render, because without the authority of the present Church yee can neuer haue infallible certainty, either of Scripture, or Councils, or Traditions, which they bee, or what is the true meaning of them. So that now you must of force remoue your Faith from the ancient Fathers, and rest it vpon the present Church. But what? are you now more safe then you were before? Neuer a whit, vnlesse you may further bee resolued, what is the present Church. For it is taken three seuerall wayes by you: and is either the Church essentiall consisting of all Catholicks whatsoeuer, or Representatiue of Bishops in a Coucell, or Virtually all the Pope who is head of the Church. Now which of these

Prier. in Luth.
tom. 1. fund.
1.

these three must you pitch vpon? The first. So say some. But the most part of this Church is the Vulgar who are not comprehensiuē of those matters which are controverted: neither is it possible for you to gather the voices of such a diuided and dispersed body. Others therefore direct you to the second: But what? to a Councell with the Pope or without the Pope? For here is such confusion of tongues, and part taking of each side, that I feare you will hardly find any rest for the sole of your foote this way. Howbeit, if the most voices of the new cut now adayes may sway it, not a Councell without the Pope, but the Pope, whether with a Councell or without it, it mattereth not much, must bee the iudge and ground of Faith. *In this question*, saith Gregory de Valentia, *by the Church wee meant the Roman Bishops: in whom resides the full authority of the Church when hee pleases to determine matters of Faith, whether hee doe it with a Councell or without.* And Greiser, when wee affirm the Church to bee iudge of all controversies of Faith, *by the Church wee understand the B. of Rome, who for the time being gouernes the ship of the militant Church.* And Albertin, I say that besides the first verity, there is an infallible rule; *living and endued with reason, such as is the Church: and this rule living and endued with reason is the chiefe B. of Rome.* So that, the Popes determination is the truth, saith Suares, and were it contrary to the sayings of all the Saints; yet were it to bee preferred afore them: nay if an Angell from Heaven were opposed against him, the Popes determination were to bee preferred. By all which you see, that as you haue once already remoued your Faith from the ancient Fathers to your Mother the present Church: so must you bee faine now againe to re-

Tom. 3. p. 24.

Def. Bellarm. 10. 1. p. 1450. b.

Tom. 1. dif. 44. Sect. 1.

moue it from your mother the present Church, vnto
 your holy Father the present Pope. But besides that it
 is altogether vnprobable that the Spirit of Truth should
 bee chained vnto the chaire of those men, who many of
 them haue beene monsters rather then men, and not on-
 ly Heretiks; but very Atheists and Infidels: I would
 willingly learne why the Pope is so seldome in the hu-
 mour to decide controuersies. Why haue wee not from
 him an exact Commentary on the Bible that wee need
 no longer stand in doubt of the meaning thereof? And
 why doth hee not stint the deadly fo-hood that now is
 on foot betweene the *Iesuites* and *Dominicans*? But sup-
 pose hee bee both able and ready to resolute what? must
 I trauell from *England* so farre as *Rome* for resolution?
 and when I am assured before him, hath hee clouen
 tongues sitting vpon him to speake vnto mee in the lan-
 guage I vnderstand? Or if I vnderstand him, how am I
 assured that speaking to mee hee intendeth to teach the
 whole Church? for otherwise hee may erre, as *Bellar-
 mine* shewes *Innocent* the eighth did, permitting the *Nor-
 wegians* to celebrate the sacrifice of the Masse without
 wine. Shall I tell you a mystery? Whatsoeuer your
 Priests and Iesuits prate either of Fathers, or Church, or
 Pope, yet to an ordinary man who cannot of himselfe be
 resolved by them, the authority of his Diocesan is suffi-
 cient, yea and hee merits by believing it although what
 hee teach bee false. This perhaps may seeme strange to
 you, yet thus saith *Gabriel Biel*, *If a simple and vnlearned
 man heare his Prelate preach any thing contrary to the
 Faith, thinking that what his Prelate hath so preached is be-
 lieued by the Church, such a one not only not sinneth, but by
 believing that which is false meriteth.* And *Tolet*, *Against* if

De Rom.

Pont. l. 4, c. 14.

L. 3. d. 25. q.
vn. art. 1.Instr. Sacer. l.
4, c. 31

a Countrey-man belieue his Bishop propounding some hereticall Doctrines about the Articles, he meriteth by believing although it be an error: because hee is bound to belieue vntill it manifestly appeare that it is against the Church. O immortall God, if this bee true, how easy a thing is it for a Papist to bee saued: Onely belieue what your Prelate or Curate telleth you, and you shall not need to trouble your selfe further: for whether it be true or false, sound doctrine or heresy, you are out of danger, nay it is meritorious to belieue it. Alas, alas that poore simple people should bee so miserably cheated and seduced. God I hope will ere long open their eyes to see these impostures, and by the light of his word guide their feet in a surer way. In the meane season giue me leaue to summe vp all what I haue hitherto sayd, and thereupon to inferre the Conclusion first intended. Seeing therefore, as wee haue now fully demonstrated, the Fathers were but men as wee are, neither hauing the Promise, nor assuming vnto themselues the Priuiledge of Infallibility aboue vs: seeing secondly, many Counterfaits are set forth vnder the names of the Fathers, which the best of your side cannot so readily discern, and which they ordinarily alledge in euery controuersie betwixt vs for authenticall Fathers: seeing thirdly, the writings of the Fathers are pitifully corrupted and adulterated by Hereticks and others, and that sundry wayes, by Addition, Substraction, Alteration, Misquotation, and False translation: seeing fourthly, the sayings of the Fathers are so ambiguous and obscure, that not onely we and you one against another, but your owne side also among themselves are distracted and diuided touching the sence and meaning of them: seeing fifthly, the more part of the

Fathers sometime consent in errour, yea and such errors as the present Church of Rome condemneth with *Anathema*: seeing sixtly, the most learned of your side make no scruple to reiect the Fathers whensoever they consent against them, and warrant their so doing with diuerse reasons: seeing lastly, they make not Consent of Fathers, but the authority of the present Church, that is to say, the Pope for the time being, to bee the onely Infalible iudge of Controuersies: seeing I say all these things are vndoubtedly so, I will not bee afraid to conclude, that the pretended Consent of Fathers is too weake and deceitfull a ground for a man with security to build his Faith vpon.

For whereas you say that beleeuing as the Fathers did, if they bee faued (as doubtlesse they are) you cannot miscary: take heed lest this proue but a broken reed, and deceiue you in the end. For first, if for the reasons aboue set down, you cannot be infallibly certaine which are the true Fathers, and what is their right meaning: how can you bee infallibly certaine that you belieue as they did? Againe, doe you thinke it safe to hold all their errors also? and because they are not condemned for them, that you shall escape condemnation in like manner beleeuing them? Heare then what *Vincentius Lirinensis* saith, *O wonderfull change of things*, saith hee! *the Authors of the same opinion are iudged Catholicks, and the followers Heretiks: the Masters are absolued, and the Schollers condemned: the Writers of the books shall bee the Sonnes of the Kingdome, and Hell shall keep those that maintaine them. For who doubts but blessed Cyprian the Light of Bishops and holy Martyrs, together with the rest of his Collegues shall raigne for euer with Christ? Contrarily*

rily who is so impious as to deny, that the Donatists and the rest of that pestilent crew, who under the authority of that Councell presume to rebaptize, shall burne for euermore with the Diuell? Thus hee: whereby you see how dangerous it is to beleue euen as the best haue done before vs, vnlesse wee haue better warrant then so for our doing. Lastly, suppose the Fathers consenting erred not, yet are you neuer the safer. For the strength of Faith exceeds not the strength of the testimony, nor the strength of the testimony the Veracity of the Witness. Now the Veracity of the Fathers is but the Veracity of men, and the Veracity of men is imperfect and inconstant, euer leauing roome for that word of truth *All men are lyers*. Whence it followeth that your Faith being grounded only on the Veracity of men, is no better then an *Acquisite and Humane Faith*. Whereby though you belieue all that the Fathers did, yet not believing as they did, they may bee saued and you perish. For they building vpon diuine testimony believed with a Diuine Faith, and therefore, Sauing: but you relying on humane authority belieue onely with an *Acquisite and Humane Faith* which saueth not, no not although the things you belieue thereby are true. For an *Acquisite Faith* the diuels themselues may haue and yet are damned.

Wherefore it being as you see so dangerous and vn- safe to trust in man, and as the Prophet speaketh, to make flesh your arme: let mee entreat you euen in the bowels of Iesus Christ, to take vnto you Christian seuerity, and with all speed to returne your Faith backe againe vpon the rocke, from which so rashly and vnadvisedly you removed it. Remember I beseech you how *S. Augustin*,
in

Epist. 19.

Catech. 4.
Theod. 1. 1. c.
7.Con. Herm.
De bon. vid.
c. 1.
Orat. de ijs q.
adeunt. Hierosol.
Hom. 13. in
2. Cor.
Epist. 112. ad
Paulin.Con. Parmen.
1. 5.

in a controuersy betwixt him and *Hierome* touching *S. Peters* dissimulation, hauing eleuated the authority of foure of those seuen Fathers which were vrged against him, and not being able to oppose three to the other three remaining, quitteth himselfe thus, *When* saith he, *I seeke a third, that I also may oppose three to three, verily I suppose I might easily find him, if I had read much: howbeit to mee the Apostle Paul shall bee instead of all, yea and aboue them all. To him I flie, to him I appeale, of him I aske and demand, &c.* In like manner doe you also, and in Gods name let your finall appeale bee made vnto the holy Scriptures, as vnto the supreme iudge in all questions of Faith. For as *Cyril B. of Ierusalem*, saith, *The security of our Faith ariseth from the demonstration of the holy Scripture: and, the resolution of those things we seeke for, must bee taken out of the diuine inspired Scripture,* saith *Constantin* in his oration to the Bishops of the *Ni- sen Councell*. And reason; for the *Scriptures are the rule of Faith*, as *Tertullian* and *Augustin* say. *A straight and inflexible rule*, as *Gregory Nyssen* saith. *A most exquisite rule and exact square and ballance to trie all things by*, saith *Chrysostome*. In regard whereof saith *Saint Augustin*, *If a matter bee grounded on the euident authority of holy Scripture, such I say as the Church calleth Canon- ical, it is without all doubt to bee believed: but as touching other witnesses and testimonies, vpon whose credit a thing is vrged vpon vs to bee believed, thou mayest lawfully ei- ther credit or not credit them, as thou perceiuest them to deserue or not to deserue credit.* And *Optatus B. of Mile- uis*, you affirme, wee deny: betwene your yea and our nay, the soules of the people wauer and stagger. Let no man be- lieue either you or vs: Wee are all contentions men. Wee must

must seeke out iudges. If Christians, both sides cannot
 yeeld them, and part taking would hinder truth. Wee must
 seeke for a iudge without. If a Pagan, hee knowes not the
 mysteries of Christianity: if a Iew, hee is anemie to
 Christian Baptisme. Therefore upon earth no iudgment
 touching this matter can bee found. Wee must seeke a
 iudge from heauen. But why knocke wee at heauen seeing
 here in the Gospell wee haue his will and testament. With
 these Fathers your owne men accord. The holy do-
 ctine, saith Thomas of Aquin, useth such authorities Sum. p. 1. q.
1. a. 8. ad. 2.
 (of profane writers) as foraine and probable arguments:
 but the authorities of Canonickall Scripture it useth ar-
 guing properly and necessarily, and the authorities of the
 Doctores of the Church, as disputing indeed properly, yet
 onely probably. For our Faith relyeth on that reuelation
 which was made to the Apostles and Prophets who wrote
 the Canonickall books: but not on reuelation made to other
 Doctores, if any such haue beene. And Bellarmin, The sa-
 cred Scripture is the rule of Faith most safe and certaine:
 and God hath taught vs by corporall letters which wee may
 see and read what he would haue vs belicue concerning him.
 And Stapleton, The diuine Scriptures alone yeeld infalli-
 ble testimony and such as is meerely diuine. And Persius
 also, The authority of no Saint is of infallible truth: for S. De verb. Dei.
l. 1. c. 2.
 Augustin giues that honour onely to the sacred Scripture.
 But why vouch I human authority hauing diuine? God
 himselfe by the Prophet summons vs vnto the law and to
 the testimony, affirming that if any speake not according Esai. 8. 20.
 to this word, it is because there is no light in them. Our Sa-
 uiour Christ commandeth to search the Scriptures as Ioh. 5. 39.
 which testify of him, and wherein eternall life is to bee
 had. Abraham referred the rich gluttons brethren to Luc. 16. 31

- Moses and the Prophets assuring himselfe that if they refused to heare them, neither would they be perswaded though one rose from the dead. The holy Apostle Paul chargeth us not to presume about that which is written: in as much as the Scriptures are able to make us wise unto*
1. Cor. 4. 6. *saluation through the Faith that is in Christ Iesus, and*
2. Tim. 3. 15. *are profitable for doctrine, for reproofe, for correction, for*
16. 17. *instruction in righteousness, that the man of God may bee perfect, thoroughly furnished unto all good works. To what*
- Luc. 1. 3. 4. *end did Saint Luke write his Gospell? was it not that we might know the certainty of those things wherein wee are*
- Phil. 3. 1. *instructed. This faith Saint Paul, is a very safe course. And hence was it that the Bereans searched the Scripture*
- Act. 17. 11. *so carefully, that they might bee fully assured of those things which were taught thē. We haue a more sure word*
2. Pet. 1. 19. *of Prophecy, saith Saint Peter, whereunto yee doe well that yee take heed as unto a light that shineth in a darke place,*
- untill the day dawne, and the day-starre arise in your hearts. But S. Paul is yet more peremptory, Though we, saith*
- Gal. 1. 8. *hee, or an Angell from heauen preach any other Gospell unto you then that which wee haue preached unto you, let him bee accursed. What is it, saith Vincentius Lirinensis, that*
- Contra Hær. *hee saith, though wee? Why not rather, though I? His*
- c. 12. *meaning is, though Peter, though Andrew, though Iohn, yea though the whole Colledge of Apostles preach unto you otherwise then wee haue preached, let him bee anathema. A fearefull straine, for the maintenance of the first Faith*
- neither to spare himselfe, nor his fellow Apostles. It is but a little. Although, saith hee, an Angell from heauen preach otherwise then wee haue preached unto you, let him bee Anathema. It sufficed not for the preleruation of the Faith once deliuered to mention the nature of humane*
- conditi-*

condition, vnlesse he comprehended Angelicall excellency also. *Though, faith hee wee or an Angell from heauen.* Thus you see that the Faith which was first deliuered, and is now contained in the Scripture, is the soueraigne rule and iudge of all the doctrines both of men and Angels. For whatsoeuer the Apostles preached, the same is written, as Irenaeus testifieth. Whereupon Saint *An-* Lib. 3. c. 2:
gustin, As touching Christ, or his Church, or any other Cont. Feq. l. 1.
thing pertaining to our Faith or life, I will not say, if wee, 3. c. 6.
who are no way to bee compared with him that said, Though
wee, but as it is added, if an Angell from heauen preach vn-
to you otherwise then what yee haue receiued in the Legall
and Euangelicall Scriptures, let him be accursed.

Happily you will say, the Scripture is indeed the rule of Faith, and the law of the Church, but not the Iudge; or if Iudge, yet but a mute and dumbe Iudge: and if there bee not some externall, visible, audible, infallible, vnerring Iudge to interpret Scriptures, and to stint all controuersies, there will neuer bee an end of quarels, neither will there euer bee peace and vnity in the Church. Indeed, the name of vnity and peace is a goodly thing, and a finall end of all controuersies, might it bee had, were much to bee wished for. But I feare the Church will not bee so happy, so long as it dwelleth in tabernacles, and is militant here on earth. Otherwise the ho- 2. Cor. 11.
ly Apostle would neuer haue written thus to the Corin- 18. 19.
thians, *I heare that there bee diuisions among you, and I partly belieue it: For there must bee also heresies among you, that they which are approued may be made manifest among you.* And the generall experience of former ages confirmeth the same, wherein God continually hath exercised his Church, either with the fire of persecutions,

Psal. 1. 2, &
119.

that it might appeare who they are that loue him more then the present world: or with the tempests of contrary doctrines, that it might bee knowne who are chaffe, and who wheat, who sound in the Faith, and who not. Besides this, mee thinks the facilitie and easinesse of the way which your new Masters prescribe vnto you, should make you much to suspect the goodnesse of it. For whereas it is the good pleasure of God that all men should carefully & diligently studie the holy Scriptures, reading them, and meditating in them night and day, to the end they may grow rich in all knowledge and vnderstanding: you by your rule may spare all this paines, and though you sit still, take your ease, and fold your hands, yet if you belieue whatsoeuer your external human iudge shall dictate vnto you, you are safe and cannot miscarry. Now among simple and vnlettered Papists who is this Iudge, but some Priest or Iesuite? for other Iudge I am sure they meet with none. A plausible course I confesse to many, specially those that are idle and loth to take paines, or weake and dare not trust their owne iudgement, or superstitious and thinke they merit much by their blind obedience vnto their teachers. But how plausible soeuer it may seeme to flesh and blood, sure I am it is too broad to bee the narrow way that leadeth vnto life: and the Kingdome of Heauen will neuer be attained, vnlesse it suffer more violence then so. I adde further, it is too presumptuous to tie Diuine Providence vnto humane policy, and for man first to deuise what in his wisdom seemeth fittest, and then to resolue that therefore God hath ordered it so. Yet this is the course your side ordinarily holdeth: you loue rather to giue lawes vnto God, then to take lawes from him, and

in this particular, to prescribe what meanes God should appoint to settle vs in the knowledge of his truth, rather then to vse the meanes which hee himselfe hath to that end appointed. If you thinke this too hat a censure, be it knowne vnto you that *Bellarmin* the Prince of Iesuits reasoneth so. God, saith hee, was not ignorant that many difficulties concerning the Faith would arise up in the Church: hee ought therefore to provide some Iudge for the Church. What Iudge? Such a one doubtlesse as by his sole authority and sentence must bee able to resolute all difficulties. Which for as much as neither Scripture, nor any secular Prince can doe: therefore it must needs bee the Prince of Ecclesiasticall, that is, the Pope. See I beseech you how peruersly and preposterously they deale with you: first they take vpon them to direct God what he should doe, or else forsooth he shall not be prouident and discreet enough, and then thrust their owne fancy vpon you as a point of Faith, that God hath done it.

De verb. Dei.
l. 3. c. 9.

But to answer this yet a little more fully, I affirme three things. First, that holy Scripture knowes not, secondly, that the ancient Fathers acknowledge not, thirdly, that as long as wee haue the Scripture there needs not any such standing humane Iudge in the Church, as you dreame of. As touching the first, if you know any passage of Scripture wherein God hath authorized such a Iudge as you dreame of, I require you to shew it, for my part I know none. Expresse Scripture I am sure you cannot shew: deductions and consequences by your owne rule I haue no reason to admit. For example, if for prooffe hereof you vrge that of our Sauour to *S. Peter*, I haue prayed for thee that thy Faith faile not: I would

Luc. 22. 32.

demand who shall bee iudge of the meaning of these words: for I heare that Christ hath prayed for Saint *Peter*, but I heare not that hee hath prayed for the Pope, that his Faith faile not: and I know Saint *Peter* was firme and constant in the faith vnto his liues end, but it seemes by Ecclesiasticall Hystory that sundry Popes haue made shipwracke of the Faith, and become Hereticks. If there be no Iudge to determinethis doubt, why doe you thrust such a Iudge vpon vs? If there bee, who is hee? you will say, the Pope. Then thus you reason, Christ prayed for S. *Peter* that his Faith might not faile, by S. *Peter* the Pope also is vnderstood, and this appeares because the Pope saith so: therefore neither can the Popes Faith faile and consequently he is the ordinary infallible Iudge of the Church. More briefly thus, the Pope is that Iudge, because the Pope will haue it so. Nominate what other Iudge soeuer you list, and what other Text besides you please, and the argument is still the same, too weake to persuaade what you intend, valesse by some new priuiledge out of any premisses you may conclude what you will. In a word, search the Scriptures throughout, and you shall finde the Ministry and seruice of men established to bring vs to the Faith: but an infallible humane magistery and Lordship to command Faith, is knowne none. That prerogative Royall it reserues onely vnto Christ himselfe.

Neither doe the ancient Fathers acknowledge any such Iudge, which is the second point. If they doe, point I pray to the place, for hitherto it hath beene vknowne. Many and sharp bickerings had those ancients with diuers and sundry Heretiks, as *Arius*, *Macedonius*, *Eutyches*, *Nestorius*, and the like: yet neuer did they

either obiect vnto them that they wanted an infallible Iudge, as you doe vnto vs, or comment them before the tribunall of such a Iudge, which doubtlesse had heene a readier way then disputation to stop their mouths, had there been such a soueraigne Officer in the Church. Sundry and manifold are the writings of the ancient Fathers touching the Christian Faith, of which some also were purposely written to instruct vs in all the doctrines of our religion: and is it not strange that such men, in such books, remembring carefully all other points, should forget so maine and principall a point as this is? Nay more then this, *Tertullian* long agoe wrote a booke of Prescriptions or Fore-pleadings against Hereticks: *Saint Augustin* also wrote foure books of Christian Doctrine, wherein his direct intent is to prescribe rules how to vnderstand and interpret Scripture: And *Vincentius Lirinensis* also hath written a short Commonitory for the Antiquity and Verity of the Catholike Faith against the profane nouelties of all Heresies. If these Fathers had acknowledged this your imaginary Iudge, how cometh it to passe that they no where mention him in these books? For certainly here was the proper place, and they could not without extreame supinity and negligence omit him, had they knowne such a one: such a one I say, as vpon whom the security of Faith, and vni-ty of the Church dependeth. But this deep silence of theirs, and that in so due a place, and of matter so important, evidently argues that they neuer were acquainted therewith, and that it is but an Idole of these latter times.

Now if neither Scripture nor Fathers know such a Iudge, I hope I may bee bold to inferre that the Church needs.

needs him not, which is the third point. For I trow this is both a safer and sounder kind of reasoning then that of yours, *Such a Iudge wee conceive to bee necessary, Therefore such a one hath God ordained.* But to cleere this point also, I affirme that the Scriptures by themselves, through Gods blessing vpon our endeaour, is a sufficient outward meanes to bring vs to saluation: and therefore there is no necessity of your externall Iudge. The Consequence is plaine and euident: the Antecedent thus I proue, because ali whatsoeuer is necessary to saluation is so cleerely and manifestly deliuered in them, euen to the capacity of vulgar and ordinary men, that if they will either read or heare it read vnto them, they cannot but know and vnderstand it. This I could easily shew in euery particular and fundamentall point, but that I should hold you too long. Only if it bee not so, tell me, why doth the Holy Ghost say, that *they giue wisdom to the simple, and light to the eyes? that they are a lanterne to our feete and a light vnto our paths? that the entrance into them sheweth light, and giueth vnderstanding to the simple?* And why doth the holy Apostle S. Peter tearme them *a light shining in a darke place?* Neither is it to bee neglected, that all this is meant of the Scriptures of the old Testament: which if they bee so lightsome, how bright and cleere are they of the new? *These things are written, saith Saint Iohn, to the end yee might beleeue that Iesus is the Christ the Sonne of God, and that beleeuing yee might haue life through his Name.* And Saint Paul, *The things that are written, are written for our instruction.* Now if the Scriptures in things necessary be so obscure and hard to vnderstand, either it is because the Holy Ghost could not write more plainly, or because he would not. That

Pf. 119. 8. 9.
Pf. 119. 105.
130.

2. Pet. 1. 19.

Ioh. 20. 31.

Rom. 15. 4.

hee could not, no man will say : that hee would not, crosse the end of his writing, which was, as is aboue said, to instruct in the Faith, and to bring vs vnto life. But that God by writing obscurely, and yet commanding vs to search, should either intend to mocke vs, or faile of his owne end, cannot bee imagined without notable impiety. Heare what the Fathers say. *Iustin Martyr*, Harken to the things which I shall report from the holy Scriptures, which Scriptures need not to bee expounded, but onely heard. *Clemens of Alexandria*, Heare yee that are farre off, heare yee that are nigh : the Word is hidden from none, it is a common light, it shineth vnto all men, there is no Cimmerian darkenesse in it, let vs hasten to saluation, to regeneration. *Chrysostome*, All things necessary are cleere and plaine in the Scriptures, so that were it not through our owne negligence wee should not need Homilies and Sermons. *Augustin*, In those things which are plainly set downe in the Scripture, are found all those things which containe Faith and Manners of life, to wit, Hope and Charity. And *Bernard*, The wayes of the Lord are straight, faire, full, and plaine wayes. Straight without error, because they lead vnto life : faire without filth because they teach cleannesse : full for multitude, because all the world is within Christs net : plaine without difficulty, because they yeeld sweetnesse. Hereunto your owne men agree. *Sixtus Senensis* diuideth the Scripture into two parts, granting that the one is cleere and euident, containing the first and highest principles of things that are to be believed, and the chiefe precepts of good life, and examples easy to bee knowne, such as are some morall sentences, and certaine holy Histories, profitable for the ordering of manners. And *Gregory of Valentia*, Such verities concerning

Dial. cum.
Tryph.

Exhort. ad.
Ethnic.

In. 2. Theff.
hom. 3.

Doct. Christi.
l. 2. c. 9.

Ser. in illud.
Sap. Iustum
deduxit.

Biblioth. l. 6.
ann. 152.

Anal. Fid. p.
100.

our Faith as are absolutely and necessarily to bee knowne and believed of all men, are in a manner plainly taught in the Scriptures themselves. Thus all things necessary to saluation are so plainly set downe in Scripture, that at least wise for the determination of them your externall Humane Iudge needeth not.

Yea but neither are all satisfied with these plaine places, neither are all places of Scripture plaine. True. Yet haue you no reason to doubt of that which is plaine, because some through frowardnesse will not vnderstand: no more then you haue of the snow whether it be white, because *Anaxagoras* thought that it was blacke. If nothing can be certaine but that which is vnquestioned, we must all turne Scepticks, and neuer beleue any thing. For as in Philosophy, so in Diuinity, there is nothing almost so absurd, but one or other hath held: and what dispute there is euen about this Iudge of yours, and the last resolution of Faith, you cannot bee ignorant. As for those darker places, if you vnderstand them not, yet assenting vnto the plainer you are without danger, seeing in those plainer, as wee haue shewed, all things necessary are comprehended. Neither is their darkenesse so great, but that without your torch-bearer they may bee enlightened. For as *Hierome* saith, *It is the order of the Scripture after hard things to set downe things that are plaine, and what is first spoken in Parables, afterward to deliuer in cleere tearmes.* And *Augustin*, *There is nothing almost among those obscurities, but in other places one may find it most plainly deliuered.* And *Chrysostome*, *The Scripture euery where when it speaketh any thing obscurely, interpreteth it selfe againe in another place.* So the rest. And hence they gather, that Scripture is to bee interpreted.

In Esa. 19.

Doct. Christ.
1. 2. c. 6.

In. 2. Cor.
hem. 9.

interpreted by Scripture, and the doubtfull places by those that are more certaine, as appeareth in their writings: but specially by Saint *Augustin* in his books of Christian Doctrine, purposely by him written to demonstrate as much. According to this precept was their continuall practice, and what interpretation they found agreeing with plaine Scripture and the particular circumstances of the text, that they admitted as true: but what they iudged to swarue from it, that they reiected as contrary to the *Analogie of Faith*, and the Principles of our Religion. Which course if wee also take (and this course wee ought to take, vnlesse wee thinke that God is not the best interpreter of his owne words) we cannot, at leastwise dangerously erre in our interpretations: and we may boldly refuse those as false which we find contrary vnto this *Analogie of Faith*. For example, These words of Christ, *This is my Body*, wee vnderstand thus, *This Bread is Sacramentally my Body*: you thus, *This Bread is turned or transubstantiated into my Body*. The question now is, whether is the truer interpretation yours or ours. Let vs trie it by this rule. Your owne *Scotus* and *Cameracensis* thinke that opinion which holdeth the substance of bread and wine to remaine, to bee the more probable and reasonable opinion, yea and in all appearance more agreeable with the words of institution. In regard whereof faith *Bellarmino*, It may iustly be doubted whether the text bee cleere enough to inforce it (transubstantiation) seeing most learned and witty men, such as *Scotus* was, haue thought the contrary. So that in these mens iudgement the likelyhood is on our side, and you haue great reason to doubt of your exposition. Besides this, the *Analogy of Faith* teacheth vs, that Christs Bo-

4. d. l. 11. q.
3. lit. F.
Quæst. in. 4.
q. 6. a. 2. Lit. F.
De Euchar. l.
3. c. 23.

dy is a true Body like vnto ours : but that Body which you fancy to be in the Eucharist is not like vnto our bodies. For in this Body there is no distance of one part from another, as of eye from eye, and head from feet, neither hath it any dimensive quantity, and is all both in Heauen and here on earth in the Sacrament at once, yet not in the middle region betweene, nor separated from himselfe: but nothing of this can bee affirmed of our bodies, or of any other organicall body. And if you say that you conceiue of Christs Body in the Sacrament as of a glorified Body, the plaine Scripture is against you, that when Christ spake these words, *This is my Body*, his Body was yet vncrucified and vnglorified. Your exposition therefore crossing the *Analogy* cannot possibly bee good. As for ours thus we shew it. The text plainly saith, that our blessed Sauour in his last supper tooke Bread, blessed it, brake it, and gaue it vnto his disciples saying, *This is my Body*. What? This bread. But this Proposition, *This Bread is my Body*, literally and properly is not true: therefore is it figuratiuely to be vnderstood. How so? Thus. I looke into plaine Scripture, and there I find that as the Euangelists call it Bread before Consecration, so Saint Paul calls it Bread after Consecration. *As often*, saith he, *as yee shall eat this Bread*, and, *Whosoever shall eat this Bread unworthily*, and, *Let a man examine himselfe, and so eat of this Bread*. Whence I conclude that the Bread is not changed, but remaineth still Bread. Then I consider further that our Sauour now institutes a Sacrament, and that in Sacramentall actions Sacramentall phrases are vsuall, and the outward signe is called by the name of the thing signified: as in the old Testament, Circumcision is called the Couenant, and the

1. Cor. 11. 26.
Ib. v. 27.
Ib. v. 28.

Gen. 7. 10.

the Lambe the Paffeouer, and in the new, the Cup is called the new Testament or couenant. Whereupon I inferre, there being no reason to the contrary, that these words in like manner are to bee interpreted, *This is my Body*, that is, *This Bread is Sacramentally my Body*, or *the Sacramentall signe of my Body*. And thus you see by clearing this one passage, how other darker places also may receiue light from those that are plainer. You will say, this is to build vpon Consequences, wherein it is possible to bee deceiued. Whereunto I answer three things, first, that whatsoeuer may bee deduced out of the Word of God by euident Consequence is certaine, euen by the certainty of Faith; and this your owne greatest clarks doe grant. Secondly, to banish Consequences from Diuinity, is to banish the vse of right reason and discourse also: and that religion must needs bee driuen to narrow shifts, which cannot subsist vlesse men turne fooles or beasts. Thirdly, the necessity of a Consequence doth not any way depend vpon the person of him that inferreth it, but onely vpon the mutuall relation and strait coniunction betweene the premisses and it: so that by him who desires to bee satisfied in the truth, not the person of him that deduceth it, but the Consequence it selfe is to bee looked too, whether it bee rightly deduced or no. But who shall iudge that will you say? Indeed if you stand resolved vterly to renounce all the helps and directions both of reason and art, nor will yeeld to any Consequence of Scripture how cleere and euident soeuer, but will only rely on the mouth and sentence of your humane externall Iudge: I confesse I am at Dulkarnon, to vse *Chancers* phrase, and you are past my skill infallibly to perswade you. But if, as wee haue

Ex. 12. 11.

Luc. 22. 20.

Bell. de Iust.
l. 3. c. 8.

2. COR. 11.

shewed, nor Scripture nor Fathers acknowledge such a Iudge, if all whatsoeuer is necessary to saluation bee so plainly laid downe in Scripture as a man of meane capacity may vnderstand it, if what is more obscurely deliuered in one place is more plainly expressed in another, if God haue appointed that out of the plainer places wee should with study and industrie picke the meaning of those that are harder, if hee haue promised that those that aske shall haue, those that seeke shall find, and to those that knocke it shall bee opened, if finally though wee misse the true meaning of those harder places, yet firmly adhering vnto the plainer, wee are safe and out of danger: then certainly the readiest and surest way to interpret Scripture is by Scripture, and there is no other way to determine controuersies and to satisfy the conscience but onely this. If any notwithstanding this list still to bee contentious, *Wee*, saith S. Paul haue no such custome, nor the Churches of God. The rule it selfe is infallible and al-sufficient: if wee either through ignorance cannot, or through negligence doe not vse it as we ought, the fault is not in God, but in our selues, neither doth hee faile in his prouidence, but wee in our dutie. Performe wee our duty obediently, and hee will performe his promise faithfully. In necessities hee will neuer faile: if in other things all be not of one mind, yet let vs still proceed by the same rule, and instruct one another in the spirit of meeknesse, and God will reueale that also in due time.

And now, *M. Bayly*, you haue what I intended for the present: it remaines that you peruse it attentiuely. The summe is. The Fathers, may be Ministers by whom you belieue, but their Consent is no ground of Faith. Your
externall

externall humane Iudge is but a Chimera of mans
 braine, and not an Officer of Gods making. The onely
 al-sufficient infallible outward rule of Faith is Scripture
 in the plainer places, which places also must interpret
 the difficulter. Besides this albeit there may be a iurisdic-
 tion in the Church to order and controll the outer man
 yet to satisfy the Conscience and inner man there is no
 authority but this. Which things being so, let me en-
 treat you, and that in the bowels of Iesus Christ, to re-
 member from whence you are fallen and to cast about
 yet againe, and by this rule to examine your new Faith.
 It is not necessary for a man to be an *Euclid* or some cun-
 ning *Mathematician* to trie by a straight rule whether a
 line be straight or no. But you are a Scholler and a Mi-
 nister, and should bee able skilfully to apply the rule
 your selfe. To trust anothers application of it for you,
 and that in the point of saluation, is not Christian mode-
 stie, but meere childishnesse, and foolish credulity. Re-
 member what *Lactantius* saith, *It behoueth a man, special-*
ly in that thing wherein the state of our life consisteth, to
trust himselfe, and to rely vpon his own iudgement and vn-
derstanding for finding out & examining the truth, rather
then belieuing anothers errors to be deceived, as if himselfe
were void of reason. God hath giuen to all men some portion
of wisdom, whereby they may both find out what they haue
not heard, and examine what they haue heard. This gift
 of God, this Wildome I meane, and illumination of
 Gods Spirit, vse I beseech you to the glory of the do-
 nour, and the building of your selfe vp in your most ho-
 ly Faith. This you shall doe, if shaking off this blind be-
 liefe of the dictates and decrees of men, you simply and
 absolutely yeeld all credence to God alone & his word,
 and

Div. Instit.
 1. 2. c. 8.

Ib. l. 4. c. 4.
& l. c. 1.

and to men no otherwise then vnder God, and for God. For as the same *Lactantius* saith, with whose words I conclude, *Wisdom and Religion are so neerely ioyned together, that they may not bee seuered one from the other: in so much as neither any religion is to bee embraced without wisdom, nor any wisdom to be approued without religion.* The Lord giue you a cleane heart, and renew within you a right Spirit: so prayeth for you from the bottom of his heart,

Your unfained friend
and louing brother
JOHN DOWNE.

OF



O F
SITTING AND KNEELING
AT THE
COMMUNION.



INTO the schedule you sent mee, contayning your best reasons for sitting against kneeling, I here returne you this short answer. Your end doubtlesse was by strength of argument to withdraw mee from conformity in kneeling: my intent is, by dis-

couering the weaknesse of your arguments, to worke you from singularity in sitting. The issue I leave unto God: yet I trust that as my perswasion and example this last Easter, as you know, reduced diuers, so my Reply through the blessing of God may also re-
O O claime

claime you. God grant that being brethren, and children of one common mother: wee may with one accord obferue her orders, and honor her authority.

Your writing firft maintaines fitting, then opposes kneeling. Of fitting you affirme thus, *Wee ought to fit at the receiuing of the Elements of the Lords Supper*. In which Proposition I doubt of one tearme, and fufpect another. The tearme I doubt of is this, *Wee ought to fit*, namely what you meane thereby. For if either the nature of the Phrafe, or the Conclusion of your third Syllogifme may determine it, then is it equiualent vnto this, *We must fit*, & imports a neceffity of fitting, or that fitting is the only lawfull gesture. But if we iudge thereof by the probable intention of the two firft syllogifmes, then the meaning thereof feemes to bee no more then this, *We may fit*, or fitting is a lawfull gesture. In which fence now vnderftand you this Proposition? In the firft? Then I deny it, and fay *Sitting is not the onely lawfull gesture*. In the fecond? Then I anfwer two things. Firft you haue ill exprest your felfe, vſing words that beare not your meaning: for *Wee ought*, imports a neceffary duty, and *Wee may*, free choice and liberty. Secondly I diſtinguiſh. For if you vnderftand it Abſolutely and Simply in it ſelfe, then I grant *Wee may fit*, for fitting is indifferent and ſo there ſhall bee no controuerſie betwixt vs. But if you vnderftand it reſpectiuely and with regard vnto the Canons and conſtitutions of the Church, then I fay wee may not fit: for the Church, vnto whom wee owe obedience, hath ordained otherwiſe.

Again, I ſuſpect thoſe words, *at the receiuing of the Elements of the Lords Supper*: for why doe you not ſay rather, *at the receiuing of the Body and Blood of our Lord*
and

and Saviour Iesus Christ? especially seeing this is the nobler part of the Sacrament, and the Elements are but shadowes of this substance. Was it, lest sitting might seeme too perfunctory, and kneeling neuer a whit too reuerent for so sacred an action? If so, then are you guilty of no small fault, thus to sleight the holy Sacrament for so poore an aduantage. But perhaps it was done out of simplicity, rather then cunning. Howbeit taking vpon you to play the Logician and to dispute syllogistically, you ought to haue been more wary of your tearmes. And so I passe vnto your arguments, the first whereof is thus framed.

I *A comely gesture ought to be vsed. 1 Cor. 14. 40. Sitting is a comely gesture; for the affection of ioy must then bee stirred up, with which it agrees. Mar. 14. 22, 23, 24, 25, 26. Ergo, sitting ought to bee vsed.*

This is rather a Paralogisme then syllogisme: for the Propositions are indefinite, and of no quantity, and out of such Propositions nothing can Logically bee concluded. But I will help to rectify your Syllogisme, if first I may know what you would conclude. The Conclusion must needs bee one of two, either this, *Wee may sit*, or this, *Wee must sit*. Would you conclude, *Wee may sit*, in the sence aboue denied? (for so you ought), Then must it thus bee formed, *Any comely gesture may be vsed notwithstanding the Churches ordinance: sitting is a comely gesture: Ergo, sitting may bee vsed notwithstanding the Churches ordinance.* But so the Maior is vnttrue. For Magistrates haue authority to order things indifferent, as they

they find it expedient, to auoid confusion, and to settle an vniformity: and wee are bound not onely for feare, Rom. 13. 5. but also for Conscience to obey. Neither doth the passage you quote for prooffe of your Maior, euince the contrary. For *Saint Paul* commanding that *all things bee done decently*, permitteth not euery one to vse his liberty as hee listeth, but setteth bounds vnto vs rather, as *Caluin* saith & establissheth the lawfull orders of the Church: seeing it cannot bee decent to affront authority, and doe as we please.

In. 1. Cor.
14. 40.

But it may bee you would conclude that wee *must sit*, or that *sitting is the onely lawfull gesture*. Then must your argument bee thus framed, *A comely gesture onely is to bee vsed: sitting onely is comely: Ergo, sitting onely is to bee vsed*. The Maior whereof I grant, and acknowledge to bee sufficiently prooued: but I deny the Minor. For if sitting bee the onely comely gesture, then is not onely the Church of *England* to bee condemned for kneeling, but sundry other reformed Churches also for standing, yea our Sauour himselfe with all his Apostles, who (as in due place shall bee demonstrated) *sate not*: to say nothing, that it is your singular opinion, and that the man cannot bee named who held the same before you, or holds it besides you.

For as for your reason, that *sitting agrees with the affection of ioy, which then must bee stirred vp*, it is a very strange and vnreasonable one. For first, bee it that ioy must then bee stirred vp: so must humility, reuerence, thankfulness also. And therefore if sitting bee comely because it agreeth with the one: Kneeling also is comely, because it agreeth with the other. Againe, suppose that sitting agree with ioy: so doth leaping, dancing, exultation

tion also. Why then if Sitting by vertue of this agreement be comely, are not the rest in like manner comely? Lastly, that *Sitting* is the *emblem of Rest* and that such posture of the body is fit for study, counsell, meditation, I have often heard: and so much is meant by those old sayings, *The Romans conquer by sitting*, and *By sitting men become wise*. But how it agreeth with the affection of joy, neither do you shew it, neither can you: and therefore I leave it as a fancy, vnkith vnkist, as they say, and passe to your second argument, which you conceiue in this forme.

2 *Gesture according to order must be used.* 1 Cor. 14. 40.

Sitting is an orderly gesture: for Christ and his Apostles sate, so did the Iewes also eating the Pasche.
Ergo Sitting must bee used.

This argument is euery way twin vnto the former, and in a manner needs no other answer then is already giuen. Neuerthelesse, for fuller satisfaction let vs examine both the Propositions. The Maior being rightly vnderstood I grant: for no gesture may be vsed but that which is orderly, it being the Apostles expresse commandement in the place by you alledged, that *all things bee done decently and according vnto order*. I say, being rightly vnderstood: for there is a double Order, the one Intrinsicall & in the things themselves, the other Externall & vnto vs. The former is that *habitude, disposition, or correspondence* which one thing naturally hath vnto another: in regard whereof it may also be called a *Physicall order* or an *order of Nature*. The latter is that which is made so vnto vs, being prescribed by lawfull authority: in respect

pect whereof it may further bee tearmed, *a morall order, or an order of Prudence*. Now if you vnderstand your Maior thus, No gesture must be vsed but that which is at least one of these two wayes orderly, you vnderstand it aright: for so is *S. Pauls* meaning, and in that sence it is granted vnto you. But if you vnderstand it thus, that any gesture which is in it selfe orderly may indifferently bee vsed by any, albeit the Church haue for orders sake among many such chosen out, and authorized one only: then doe you misvnderstand it, and it is denied you: for *S. Paul* both here and elsewhere plainly declares himselfe to bee a great enemy vnto all such Anarchicall disorder and confusion.

Your *Minor* is, that *Sitting is an orderlie gesture*. Whereunto I answere, that it is so indeed in it selfe, there being a naturall aptnes and fitnes in it to be vsed at the receiuing of the *Sacrament* yet is it not in this sence the only orderlie gesture: for Standing and Kneeling are so also, and may put in for a place as well as Sitting. Neither is it vnto us orderlie, because publick authority hath commanded Kneeling onely, which to disobey, is, as *S. Paul* saith, *to resist the ordinance of God*. Nor doth the example and practise of Christ and his Apostles, and the Iewes proue the contrary. For the gesture they vsed, as it was orderly in it selfe, so was it generally received and approved by the Church at that time: but among us not Sitting but Kneeling is the gesture that is allowed and enioyned.

But if, this notwithstanding, you will needs have that gesture orderly vnto us now which Christ and his Apostles, vsed, because it was at that time orderlie, vnto them: then know their gesture was not Sitting, and you bewray

bewray your selfe to bee but a bad Antiquary in affirming it. For as all story testifieth, it was the manner of those times and long before, at meales to lie on their beds, leaning on their elbowes, and supporting themselves with pillowes. And hereunto agree the words which the *Euangelists* vse to expresse their gesture: for *ἀνακλινόμενοι* in *Mathew and Marke*, and *ἀνακλινάμενοι* in *Luke and Iohn*, import no other then lying at the table. Neither can you otherwise vnderstand that which is said of him whom Christ loued, that at supper *hee lay or leaned on Iesus breast*, vnles it be by this gesture. Wherefore you must of force either quite Sitting, and vrge vpon vs a necessity of lying: or acknowledge that Sitting may not bee orderly vnto us, though anciently vnto Christ and his Apostles it were so. Your third and last argument is.

3. *If sitting bee the only warranted gesture by Gods word, then it ought only to be vsed.*

But it is the only warranted gesture: for it only was vsed by the Iewes at the Pasche, and by Christ & his Apostles at his Supper.

Ergo sitting only is to be vsed.

That the word written (for so you meane) is the only warrant of all actions, is more then you will euer be able to proue. For the law of nature written in the hart, and the light of reason are sufficient warrants for many things. Otherwise, how could the Gentiles which had not the law written, be as *S. Paul* saith *a law vnto themselves*? and how could their consciences either accuse them for breaking the law, or excuse them for doing thereafter? Neither do I herein derogate ought from Scripture:.

Scripture: only I yeeld vnto Reason that which is her due. They are both from God, and both are to be our directors: the one in those things that fall within the compasse of nature, the other in those things that are above nature. In things supernaturall Scripture is the only warrant, Reason being therein starkblind: In things Morall it is the safest warrant, Reason therein being but dimfighted. But to make Scripture the only warrant in all things without exception, is to put out the sight of Reason, and to make it starke blind in euery thing. Scripture I confesse is perfect, but as a creature perfect in its kinde. Whatsoever is necessarie vnto that end whereto it was ordained, namely *to make the man of God wise vnto Salvation*, it containeth abundantlie, and with *Tertullian*, I adore the fulnes thereof. Other things if it warrant not, it no way impeacheth the perfection thereof, because they are impertinent and make not vnto the end thereof. The sequele therefore of your Maior is not good, and it is absurd and idle, in things not necessary to saluation to argue, from authority of Scripture negatively, it saith not so *Ergo* it is not so.

2. Tim. 3. 15.
Contra. Her-
mog. c. 32.

But supposing the Consequence of your Maior to be good, how proue you the Minor, that Sitting is onely warranted by Gods word? Forsooth, *because it onely was used by the Iewes at the Passouer, and by Christ and his Apostles at his Supper*. First I haue sufficiently demonstrated aboue that they sate not: and therefore Sitting is so farre from being onely warranted, that by your rule it is not warranted at all. Secondly, grant they sate, yet it followes not thereupon that Sitting only is warranted. For as for the Iewes, neither do their Ceremonies concerne us, and at the first it seemes they stood. For they were

Ex. 12. 11.

were commanded to eat the *Passeouer*, with their loines girt, their shoos on their feet, & their staves in their hands, and in hast: and, as they were commanded, so they did. v. 25.

Astouching Christ and his Apostles, their act indeed sufficiently proues that Sitting is in it selfe, and was vnto them lawfull, seeing the wisdom of Christ otherwise, would not haue vsed it: but that it is the onely lawfull gesture it cannot possibly prooue. If it could, by the same reason it would follow that the *Eucharist* is only to bee administred at euening and after supper, because Christ then administred it. For they are both circumstances, and not essentiall: & *idem ius Titio quod Sejo*, there is the same reason of both. (Supposing they late.)

You will yet happily demand, why wee make not Christs gesture a precedent for ours? are we wiser then Christ? And I againe demand of you, why you lie not on your beds as Christ did: know you what is conuenient better then he? your answer I suppose will be, that Christs gesture, was that which ordinarily they then vsed at meales: and Sitting is that which ordinarily they now vse. And I answer, because wee receiue not the Sacrament with our meales, as Christ and his Apostles first did, therefore do we not vse the gesture of meales. The cause of the gesture being taken away, the gesture it selfe may bee changed also. The Iewes at the first ate the *Passeouer* standing, as wee haue shewed, to signifie their hastie departure out of *Egypt*: but being now safely escaped thence, they alter that gesture, and our Sauiour by his practice approoues their so doing. The Councils of *Laodicea*, and of *Trullo* forbidding *Agapas*, that is, the loue feasts, with which they were wont to receive the Communion, forbad also *accubitus sternere* to lie any

Cap. 28.
Cap. 74.

more in the Churches vpon their beds. So that in the wisdome of the Churches of both Testaments, such circumstances may iustly bee varied as the causes or reasons of them doe vary.

And thus of your arguments for sitting: now let vs take a view also of your reasons against Kneeling. They are in number foure, all as you thinke demonstratiue, and out of necessary premisses concluding, that we may at no hand Kneele. The first is this:

I *If Kneeling ought to bee vsed, then it is conuenient. But it is not conuenient. 2 Chron. 6. 13. Dan. 6. 11. Ergo, it is not to be vsed.*

Rom. 3. 8.

The Maior of this Syllogisme is *Hypotheticall* or *Conditionall*, the *Consequence* whereof is grounded vpon this *Categoricall*, or *simple Proposition*, Nothing ought to be vsed but that which is conuenient. Whereunto I answer, first, as we may not doe euill that good may come of it: so neither may we forbear that good which is cōmanded vs for any euill or inconuenience that may follow thereof. Secondly, in things indifferent which are neither good nor euill, if they bee not ordered by authority, but are still arbitrary and left vnto our choice, then as wee may vse them because they are lawfull, so may wee not vse them when they proue inexpedient. The rule of charity must ouerrule vs in this case. But if once they bee ordered by publicke authority, then necessity is laid vpon vs, and wee must conforme our selues vnto order notwithstanding any pretended inconuenience. The rule of loyalty must sway with vs in this case. Bee it then that *Kneeling is inconuenient*; it was the fault of our superiors.

rions to command it. Now it is commanded, and it is our duty to obey them. If it bee inconuenient to Kneele: it is more inconuenient to disobey, and for not Kneeling to bee barred from the Sacrament. The sequele therefore of your Maior is not good, and I require you to proue it.

The Assumption is, *Kneeling is not conuenient*. I deny it. You proue it by two places of Scripture, which testify that *Salomon & Daniel* kneeled when they prayed. The weaknesse of which prooffe that you may the more readily perceiue, I reduce it into forme, thus. *That gesture which is vsed in prayer, is not conuenient at the Sacrament. But Kneeling is a gesture vsed in Prayer. Ergo, it is inconuenient at the Sacrament.* The Minor whereof I grant: but I deny the Maior as being too palpably absurd. For first, neuer man yet dreamed that Kneeling is *proper quarto modo* vnto it, and may not bee vsed in any other action. Secondly, then may wee neither sit nor stand at the Sacrament, because *Elias* prayed sitting and the *Publican* standing: yea, happily no gesture is left for the Sacrament, seeing Prayer hath ingroft them all before hand. Lastly, for as much as at the time of receiving our affections are to bee aduanced and lifted vp vnto God in prayer and thankesgiuing: it must needs be by your owne rule, that Kneeling is a gesture euery way conuenient for it. Your second argument is,

2 *No will-worship may bee vsed. Mat. 15. 9.*

Kneeling is will-worship: for Pope Honorius first de-vised it. Acts & Mon. pag. 1390.

Ergo, Kneeling may not bee vsed.

To yeeld vnto God that Worship which he himselfe

1 King. 19. 4.

Luc. 18. 13.

Ex. 15. 38.
39.

Mat. 15. 9.
Col. 2. 23.

hath reuealed and prescribed, is an Act of true Religion : but to obtrude and thrust vpon him a Worship forged and deuised of our selues, is meere superstition. The one hee rigourously exacteth of vs, the other hee expressly forbiddeth. In the law, God commandeth the lewesto make them fringes in the borders of their garments, and to put a blew ribband vpon it throughout their generations, *that yee may looke vpon it, saith he, and remember all the Commandements of the Lord to doe them : and that yee seeke not after your owne heart, and your owne eyes after which yee vse to goe a whoaring.* In the Prophets, he oftentimes vpbraideth them with their owne inuentions, and disdainfully saith vnto them, *who hath required these things at your hands ?* And in the new Testament, our Sauour in the place by you quoted, seuerely taxeth the *Pharisees*, for teaching their owne fantasies, and placing the worship of God in the obseruation of mens precepts: and Saint Paul to the *Colossians* in plaine tearmes condemneth *ἰδεολογεσθῆναι*, *Wil-worship*, notwithstanding what-foeuer shew of Wisdome or humility it carry with it. All which considered, I yeeld you your Maior as true, *No Wil-worship may be vsed.*

Your Assumption that *Kneeling is Wil-worship* I deny : telling you further that you doe intolerable wrong vnto the Church of *England*, charging her with so grosse a Superstition. For the world knoweth, and you must needs be a great stranger in *Israel* if you be ignorant, that the Gouernors of our Church presse not their ceremonies vpon the consciences of men, as if they were in themselves necessary and not indifferent: neither place any part of Religion or diuine worship in them. This they leaue vnto that *Man of sin*, who challengeth power vnto him-

himselfe, as to create new articles of faith, so to prescribe new formes of Worship also. That their intent is not Wil-worship, but order & vniformity, they haue oftentimes published, if I may so say, with sound of trumpet: which if you haue not heard, it is extreme deafenes: if you haue heard, and yet will not bee satisfied, to say no more, it proceeds of meere wilfulnes and frowardnesse.

Howbeit to proue your Minor you affirme that Pope *Honorius* first deuised it. It is true indeed that *Honorius* Cap. Sane, de celeb. Miss. the third decreed, that Priests should often teach their people, reuerently to bow theselues at the Eleuation of the Hoste when Masse is said, and when the Priest carries it to one that is sicke, and I deny not but thereby he intended the Adoration of the Hoste. But you should know that it is one thing to receiue the Communion Kneeling, another thing to Kneele at the Eleuation when there is no Receiuing. This *Honorius* decreed, not that, for ought I can learne. Nay further, what that gesture was which succeeded *accubitus*, lying on beds, whether it were kneeling, or standing, or sitting, I suppose he who is well acquainted with Ecclesiasticall Story can hardly determine, much lesse you whose reading therein passeth not beyond the booke of Martyrs. Let euery one herein abound in his owne sence: I for my part thinke it was Kneeling rather than any other, because it is a gesture of most reuerence. *Hospinian* a learned man who wrote the story of this Sacrament, hath these words, Lib. 4. c. 8. *This Sacrament ought to bee handled with great Religion and reuerence, according to the custome of euery Church, with decent apparell, temperate behauiour, soberly, religiously, the head bare, the knees bent, and other such like free ceremonies. And this reuerence or honour I doubt not but*

Some of the Fathers aboue cited understood by the word Adoration. For to Adore sometime signifieth, as all know, externall reuerence and veneration exhibited by bodily gestures and speech vnto a thing, as when the knees are bent, the body is bowed, the head vncovered, the hands lifted up, &c. Thus far Hospinian, by whose iudgement Kneeling in all likely-hood was vsed long before Honorius liued, or the Reall Presence was dreamed of. Howsoeuer, it is meere foppery to imagine that a thing in it selfe lawfull once abused to a bad end, can neuer recouer its right againe and bee lawfully vled: and then taking this for granted, to preiudice our reuerent receiuing by Romish practice and superstition. I conclude therefore this point with that excellent saying of Origen, when thou receiuest that holy meat and incorruptible banquet, when thou enioyest that Bread and Cup of life, and eatest and drinkest the Body and Bloud of the Lord, then the Lord entreth vnder thy roofe. Thou therefore humbling thy selfe, imitate the Centurion and say, Lord I am not worthy that thou shouldst come vnder my roofe. The third argument.

Hom. 5. in
Euang.

- 3 All shew of euill must bee eschewed. 1. Theß. 5. 22.
Kneeling is a shew of euill, as of Bread worship.
Ergo, Kneeling must bee eschewed.

First I interpret the Maior. Saint Pauls words in the place by you quoted are these, *Ἀπὸ πάντων ἀντι-
στοιχίας*: which may bee rendred thus, *Abstaine from all
kind of euill*. For the word *ἀντι-στοιχίας* signifieth kinde: and in
this sence the Syriacke translation vnderstandeth it. And
interpreting it thus, the Maior is vniuersally and with-
out exception true: for no euill whatsoeuer, being in-
trinsically

trinfecally and formally so, may in any case bee done. Besides this exposition there is another more generally approued, *Abstaine from all shew of euill or euill shew*. For as euill it selfe must bee refrained that God bee not offended nor our Consciences disquieted: so must shew of euill also bee auoided, that wee scandall not our brother, nor discredit our profession. But in this fence the Maior is not vniuersally and without exception true. For first, it holds not in necessary duties commanded by God, nor in things indifferent ordered by man. For the substance must not bee neglected because of a shadow: nor wee fall into the reall euils of Disobedience and Disloyalty, to auoid the shew of euill. Againe it holds not in Imaginary shewes, such as are without ground fancied in the sicke braines of humorous and malecontented people: but such onely as indeed carry with them a shrewd presumption of that euill whereof it is a shew. And thus the Maior is granted vnto you, in the former fence absolutely and simply, in the latter respectiue with these restrictions and limitations.

Now to the Minor I answere, first Kneeling is not formally euill, but of an indifferent and middle nature, neither good nor euill: and therefore is not forbidden by the former interpretation, *Abstaine from all kind of euill*. Secondly, I denie it to bee a shew of euill. For whereof? Of *Bread worship* you say. How so, seing we are neither *Transubstantiators* nor *Consubstantiators*, and haue long since openly before all men disclaimed both *Elenation & Adoration*? And to whom? To Papist or Protestant? Certainly neither: for the one condemnes vs for not adoring, and the other suspects vs not for adoring. So that the *Shew of Bread worship* lieth not in our Kneeling.

See Tertull.
de orat. c. 12.

Kneeling, but in your Imagination. Which if it be a sufficient reason to barre vs from Kneeling, I must entreat you for the same reason to abstaine from Sitting : for I can easily imagine in it a shew of euill, namely of Sleighting and Contemning the Sacrament. Nay I must pray you to sit still and do nothing : for what is it wherein a man may not fancie some euill shew or other ? Lastly, suppose Kneeling haue the shew you speake of, yet is it not to be forborne, because it is in the number of those things that are excepted from the generall rule. For it is commanded by authority, and to receiue the Communion is a necessary duty which among us without Kneeling cannot bee done. Now as I haue said, to auoid seeming euill we may not be euill, and for feare of a shadow loople the substance, I meane the benefit and comfort of the Sacrament. And thus your argument drawn from the shew of euill proues as you see but the shew of an argument. I come to the last reason.

4 *If we may kneele to Bread and wine, much more may we kneele to Angels.*

But wee may not kneele to Angels. Rev. 19. 10.

Ergo wee may not kneele to bread and wine.

This is that *Fallacie* which *Logicians* call *Ignorance of the Elench*, when that is concluded which is not in question. For our Question is, *Whether we may kneele at the receauing of the Sacrament* : but your Conclusion is *wee may not kneele to Bread and Wine*. Neither shall there bee any quarell betweene vs about this point: for we readily grant it you, acknowledging further that your argument
from

from the greater to the lesse sufficiently euinceth it. For if we may not fall downe to adore an Angell, much lesse may we do so to bread and wine. And as we may not, so wee do not. Our Kneeling is not intended unto bread and wine, but vnto God who in the Sacrament offereth vnto vs the blessed body and bloud of his sonne, who is God also, and to bee worshipped of vs for euermore. You might therefore well haue forborne this argument which neither preiudiceth vs, nor aduantageth your selfe any whit at all: or if you haue any other meaning, you should haue better exprest it. For my part I cannot guesse what it should bee, nor will I trouble my braine in seeking it. Happily your selfe know not what you would.

And thus haue I though breefly, yet fully answered all your reasons. It now remaineth, that either you produce sounder arguments then yet you haue giuen vs, or adde more vigor and strength vnto these: or (because I feare you can do neither) that considering the weaknes of those reeds whereon you haue hitherto leaned, hence forward you trust them no more. It can bee no disgrace vnto you to bee ouercome of Truth: neither is it leuity or inconstancy vpon sight of your errour to change both your opinion and practice. Take therefore vnto you Christian seuerity, and ingenuously reuoke what you haue held or done amisse: so shall you giue glorie vnto God, and God shall honour you in the sight of all his Saints. But if, notwithstanding all that hath beene said, you meane still to persist in your error, and will not bee perswaded although you be perswaded: I feare lest after straining at these gnats, you fall to swallowing downe of Camels, and proceed from dislike of a few

indifferent ceremonies, vnto flat schisme and separation.
which God forbid for his mercies sake. Amen.



HOW



H O W
S. PAVL AND S. IAMES
ARE TO BEE

reconciled in the matter of
IUSTIFICATION.



OV demand how Saint *Paul* Ro. 5. 20. 28.
teaching *Iustification* by Faith Gal. 2. 16.
onely without the Works of Iam. 2. 24.
the Law, and Saint *Iames* affir-
ming that of Works a man is
iustified and not of Faith only,
may bee reconciled. I will en-
deuour to giue you the best sa-
tisfaction I can in a few Pro-

positions.

I Scripture being the Word of God who is truth
and whose promises are not *yea and nay*, but *yea and A-* 2. Cor. 1. 17.
men, although sometime there may seeme contrariety 18. 19. 20.
in it, yet reall difference and repugnancy there can bee

Qq 2

none,

none, truth euer agreeing and neuer contradicting it selfe.

2 *Paul* therefore and *Iames* being inspired by the same spirit must needs conspire in the same truth: although the one exclude Works from Faith in the matter of *Iustification*, the other include Works together with Faith.

3 The readiest way to reconcile this seeming contradiction is to obserue carefully the Occasions whereupon they were moued to deliuer these doctrines, and to distinguish the Equiuocation and diuers vse of these two words *Iustification* and *Faith*. For if there bee the same meaning in both, and no ambiguity in either of these tearmes, it cannot bee auoided but they must of necessity crosse one the other.

4 *Saint Pauls* occasion was this. Hee saw with what eagernesse & contention certaine Iewes maintained, that vnlesse the law of *Moses* were kept and obserued together with the Gospell, there could bee no *Iustification*: and that thereby mans Works were either substituted in the roome of, or yoked together with Faith, to the great preiudice of Gods free Grace. And therefore against these he proues by the testimony of the Law & the Prophets, that we are *Iustified by Faith in Christ freely without the works of the Law*.

Ro. 2. 24.

5 Hereupon some there were, who like spiders sucking venome out of the wholsomest flowers, so interpreted this comfortable doctrine, as if it skilled not whether they practized good works, and led a godly & vertuous life, so as they did belieue. And against this sort of men the Apostle *Saint Iames* thought it necessary to oppose himselfe.

6 So that *Saint Iames* doth not dispute against *Saint Paul*, but for the right meaning of *S. Paul* against those that depraved and wrested his doctrine to a wrong sence. *Paul* so defending *Iustification by Faith without Works*, as hee denies not the necessary practice of them, but onely denies the power of *Iustification* vnto them: *Iames* so establishing good Works, not as giuing them force to make a man acceptable and iust in the sight of Gods iustice, but onely disabling that Faith from hauing any power to Iustify vs, which is not accompanied with them.

7 And thus *Saint Augustin* vnderstandeth it. *When*, De fide & o-
per. l. 1. c. 14. *faith he, the Apostle saith, that a man is iustified by Faith without the Works of the Law, hee meaneth not that Faith being receiued and professed the works of Iustice should bee condemned: but that enery one should know that he may be iustified by Faith, although the works of the law goe not before. For they follow him that is iustified, but goe not before him that is to bee iustified. And againe, When as Paul speakes of the good works of Abraham which accom- 83. quest. q.
16. *panied his Faith, it is manifest that by the example of Abraham he doth not so teach that a man is iustified by Faith without works, that if hee doe belieue it concernes him not to worke well: but to to this end rather, that no man should thinke that by the merit of his former good Works he hath attained the gift of iustification which is by Faith.**

8 As the consideration of the different occasions which moued these two Apostles to speake so differently doth in part cleere this question: so will it yet bee more euident if wee know the seuerall acceptions and vses of these words *Iustification* and *Faith*, and in what sence either Apostle vnderstands them.

9 *Iustification* vsually in the Scripture phrase signifieth, not to make iust by infusing the quality of Iustice into the soule, but to *pronounce and declare to be iust*: being indeed a Law-terme, and drawne from ciuill Courts of iudicature, and is opposed to *Condemnation*. And this is so cleere, that *Tolet* a Iesuite confesseth it most frequently so to signify in Scripture: *Pineda*, *Vega*, and *Salmeron* three great Papists acknowledge it in this sence to be vsed by S. *Paul* in his Epistle to the *Romans*, where hee disputeth purposely of *Iustification*.

2. King. 15. 4.
Deut. 25. 1.
Psal. 81. 3.
Prov. 17. 15.
Mat. 12. 37.
Ro. 8. 33. 34.

10 Now there is a double tribunall where wee are to be iudged, one is Gods, the other Mans: and therefore God is sayd to Iustify, and Man also. God when he acquits a sinner from his sinnes for the merit of his Son Christ: Man when seeing our good works (which are the fruites and testimonies of our grace with God) out of the iudgement of Charity hee accounts vs the Sonnes of God. Of the former Saint *Paul* speakes, of the latter S. *Iames*. S. *Paul* enquireth how wee are made Iust before God, namely by Faith: S. *Iames* how it may appeare vnto men that wee are Iust, namely by Works. Faith is the principle of Existence by which we are Iust: Works of Knowledge by which we are knowne to be Iust.

Iac. 2. 10.
In id cap.

11 That Saint *Iames* vnderstandeth such a *Declaratiue Iustification* is plaine by that he saith. *Shew mee thy Faith by thy Works*: And *Thomas of Aquin* affirmeth, that Workes following Faith are not said to Iustify, as Iustification is an infusion of iustice but as it is an exercise or declaration or perfection of Faith.

12 Concerning the word Faith, sometimes it signifieth that sanctifying grace of Gods spirit whereby wee beleeue

beleue in or on God, that is, put all our affiance vpon God in Christ for Iustification and Saluation: sometimes a naked assent or agreeing to all the truths contained in the Scripture, specially such as are Euangelicall. That is only of the Elect: this the Diuels haue. That either hath works following it, as in *Abraham*: or is great in child of works, ready to trauell and bring forth if God giue time, as in the theefe on the crosse. This many times is without works, and therefore dead and spiritles. Of that *S. Paul* speaketh: of this *S. Iames*. That sole but not solitary iustifies: this being solitary iustifies not.

13 In a word, *S. Paul* speaks of the cause of Iustification: *S. Iames* of the Effect. *S. Paul* descends from the Cause to the Effect: *S. Iames* ascends from the Effects to the Cause. *S. Paul* resolves how wee may bee iustified: *S. Iames* how wee may bee knowne to bee iustified. *S. Paul* excludes works as being no Cause of Iustification: *S. Iames* requires works as fruites of Iustification. *S. Paul* denies works to go before them that are to bee iustified: *S. Iames* affirmeth that they follow him that is iustified.

14 Others distinguish, and reconcile them thus. Iustification is sometime vnderstood without implying Sanctification, sometime as it implyeth also Sanctification with it. In the former sence *S. Paul* taketh it, when hee proueth that a man is iustified by Faith without works: *S. Iames* in the latter, when he concludeth that a man is iustified by works and not by Faith only. And this I suppose to be a very sound interpretation.

15 Howsoeuer, that Faith alone without the works of the Law in the sence aboue deliuered doth iustifie, these:

these ancient Fathers auouch together with us, *Origen*, *Cyprian*, *Eusebius Casariensis*, *Hilarie*, *Basil*, *Chrysostome*, *Ambrose*, *Augustin*, *Cyrl*, *Primasius*, *Hefychius*, *Gennadius*, *Oecumenius*, whose direct and expresse words I can at any time produce. Nay these late Papists also (least it should be thought that none but Protestants hold it) the *Canons of Collein*, the authors of the booke offered by *Cesar* vnto the *Protestant Collocutors* in the assemblie of *Ratisbon*, *Pighius*, *Cassander*, *Stapulensis*, *Peraldus*, *Ferus*, and others who count themselves as good Catholiks as they that hold otherwise.

16 And this only Faith is so sure an anchor of our soules, and such a fountaine of true comfort both, in life and death, that *Charles the fift*, *Steuens Gardiner*, *Sir Christopher Blunt*, and sundrie others durst not at their death trust vnto their works, but vnto Faith in Christ only. And *Cardinal Bellarmin* after a long disputation touching the merit of works is faine to conclude, that because of the vncertenty of our owne iustice, and the danger of vaine glory, the Safest course is to repose all our affiance in the only mercy and goodnes of God. So that in his iudgement wee Protestants haue chosen the Safest course: & I for my part will neuer trust my soule vnto them who leauing so late a course, meane to hazard it through a more dangerous way.



OF THE
AUTHORS AND AVTHORITY
OF THE CREED,
AND WHY IT IS CALLED
a Symbole.



THE inscription of the Creed
seemes to father it on the
holy Apostles, calling it the
Symbole of the Apostles.
So doe almost all the Fa-
thers of the fourth age after
Christ and downeward, af-
firming that the Apostles
hauing receiued the Holy
Ghost at *Ierusalem*, and be-
ing now ready to disperse
themselves into all parts of the world to preach the
Gospell,

Paraphr. in
Mat. Praef.

Gospell, thought it good before their parting to compile this Symbole, that it might serue as a pledge of their vnity in the Faith, and a canon for their doctrine and teaching. Yea some of them proceed so farre as particularly to set downe what article was made by what Apostle: whereof see *Augustin* in his hundred and fifteenth Sermon *de tempore*. Now although it bee very hard for mee to sway against the streame of so maine authority: yet can I not but doubt thereof, and confesse with *Erasmus* I know not who made the Creed, especially hauing so great probabilities (for demonstrations I dare not call them) that it should not bee done by the twelue Apostles.

For first, were it compiled by them, is it likely that Saint *Luke* writing the history of their Acts, would haue omitted so principall a matter? Sundry other things of farre lesse consequence hee hath carefully recorded: but of this so important and weighty a businesse hee makes not so much as one word mention, which certainly hee would neuer haue failed to doe, had they done so. Adde hereunto that not one of the ancient Fathers who liued within the three first *Centuries of Christ* speake of any such thing in any of their writings: and yet they should best know it whose times were neereft vnto the Apostles. This deep silence both of Saint *Luke* and all those ancient Doctors, make it vnto mee more then probable that the Apostles neuer composed it.

Secondly, as the silence of these worthies, so the very language of the Creed conuinceth it to bee yonger then the Apostles. For the word *Catholike* vsed in the Creed was not knowne in their time. Can any man thinke that the Church should then bee called *Catholike* when it was

was not Catholike? For when they say this Creed was compiled, the Church was scarce begunne among the Jewes, and the Apostles had no where as yet preached the Gospell among the Gentils. But heare the expresse words of *Pacianus Bishop of Barcelona, Sed sub Apostolis*, *Ad Sympro-*
inquires, nemo Catholicus vocabatur. Eſto, ſic fuerit. Vel nian Epist. 1.
illud indulge, cum poſt Apoſtolos hæreſes exiſtiſſent, diuer-
ſiſq; nominibus columbam Dei atq; Reginam lacerare per
partes & ſcindere niterentur: nonne cognomen ſuum plebs
Apoſtolica poſtulabat, quo incorrupti populi diſtingueret
unitatem, ne intemeratam Dei virginem error aliquorum
per membra laceraret? In the Apoſtles times, you will
ſay, no man was called Catholicke. Bee it ſo. Yet by
your leaue when after the Apoſtles hereſies were riſen
vp, and by diuerſity of names they laboured to rent and
teare in peeces the doue and queene of God: was it not
requiſite that thoſe which were Apoſtolike ſhould haue
a ſurname of their owne, whereby the vnity of thoſe that
are vncorrupt might bee diſtinguiſhed, and the error of
none might rent in peeces the immaculate virgin of God?
Thus hee. Againſt which if it bee obiected, that the *E-*
piſtles of Iames, Peter, Iohn, and Iude are called Catho-
licke: I anſwer, the Inſcriptions and Subſcriptions of
the Epistles are not Apoſtolicall, but added to them by
ſome other, and ſometime vntruly. Neither is there any
reaſon they ſhould bee ſo ſtiled aboue the reſt. For nei-
ther is the doctrine contained in them more Catholicke
then of all the other Epistles, neither were they written
to all the *Jewes*, more then the Epistle to the *Hebrewes*,
neither were they all written to all Catholicks, for the ſe-
cond and third of *Iohn* were ſent vnto priuate perſons
onely, and all the reſt as vniuerſally concerne all Ca-
tholicks

tholicks as these few tearmed Catholicke doe. I conclude therefore, the word Catholicke being latter then the Apostles, so must the Creed bee also which vses it.

Thirdly, the different relation of the story bewrayes the vncertainty of it: for they giue not all the same article vnto the same Apostle. Some marshall them iust as *S. Luke* doth in the first of the *Acts*: others thus, *Peter, Andrew, Iohn, James the elder, Thomas, James the younger, Bartlemew, Mathew, Simon, Iude, Mathias*. Againe, some of them attribute vnto *Peter* part onely of the first article, *I beliene in God the Father almighty*, and vnto *Iohn* the other part *Maker of Heauen and Earth*. But others attribute the whole article vnto *Peter*, and giue another vnto *Iohn*. The like may bee obserued in other articles. If then they bee certaine of the tradition, why doe they differ thus in their reports? If they differ thus one from another, who can bee certaine of the tradition.

Fourthly, if the Creed both for matter & forme were from the Apostles, and they deliuered it precisely in those words in which we now haue it, why is it not placed in the Canon of Scripture? Certainly in the Church although it euer haue been much esteemed, yet was it neuer counted Canonically. Neither hath it been preserved so safe from addition, detraction, mutation, as the rest of the Scriptures always haue been. For euen in the ancientest times we find great variety in it. *Ruffin* writing a iust comment on it, omits that clause *Maker of Heauen and Earth*. And who knowes not how many there are who relating this Creed leaue out the article of *Christ descending into hell*? Euen *Bellarmin* himselfe, confesseth that

that it was not found anciently in all Creeds; and hee voucheth for it *Irenaeus, Origen, Tertullian, and Augustin* though five times he expoud it, and finally the Creed of the *Roman Church* also as *Ruffin* witnesseth vnto whom if hee had been so pleased, he might haue added a whole armie of others, whom for breuities sake I omit. Finally the ancient Doctors were so farre from equalling it with Scripture, that they appealed from it thereunto as to an higher authority. *Cyrl* plainly affirmeth that wee may not beleue the Creed without Scripture. And *Paschasius* against *Macedonius* shrowding himsele vnder some words of the Creed, appealeth vnto the Canonall Scripture, for that of it, saith hee, the text of the Creed dependeth. Which had they thought it had been from the Apostles in such forme and as now we haue it, without question they neuer would haue done.

Fifly, the reason which they assigne why they composed this Creed, discouers the vanity thereof. What was that? That it might be forsooth vnto the Apostles a canon & rule, according to which they should square and conform their preaching. What vnto the Apostles to whom Christ promised his blessed Spirit that should lead them into all truth? And that himsele would put into their mouths a ready answer vpon all occasions, so that they should not need to bethinke themselves what to say? Could they possibly doubt lest any difference or discord should grow among them in matter of Faith, who were so guided by the Spirit of truth and vnity that they could not in any point either erre themselves, or lead any other into error? Surely, so to thinke, derogaterh much from the truth of Christ, and imputeth much weaknesse vnto the Spirit of God, and detracteth from the certainty of

Catech. 4.

Bib. ioth. sanc.
Parr. tom. 9.

our Faith which dependeth on their preaching. So that for this cause it is vnlikely they made this Creed, at leastwise to this end.

De Symb. ad
Car. l. 1. c. 1.

Lastly, Saint *Augustin* saith thus (not that false *Augustin* vpon whom those Sermons *de tempore* are fathered, and whose authority is vsually alledged to warrant this legend, but the true *S. Augustin* saith) *Illā verba (Symboli) quā audiuistis per Scripturas sparsa sunt, & inde collecta, & ad unum redacta*: those words of the Creed which you haue heard, are dispersed through the Scriptures, and being gathered from thence, are reduced into one. With him agreeth *Paschasius*, *De sacris omnino voluminibus quae sunt credenda sumamus, de quorum fonte symboli ipsius series derivata consistit*: Let vs take out of the sacred volumes what things wee are to belieue, out of which fountaine the order of the Creed is deriued. And *Marcellus* a Bishop in a letter to *Iulius* Bishop of Rome professeth hauing rehearsed the words of the Creed, *Se hanc fidem ex Scripturis accepisse, & a maioribus secundum Deum accepisse, & eandem in Ecclesiā Dei predicare*: that he receiued this Faith out of the Scriptures, and next after God from his ancestors, and that hee preached it in the Church of God. If then, as these Fathers affirme, the Creed bee gathered out of the Scriptures, how can the Apostles bee authors thereof? For out of the old Testament they could not gather that Christ was borne of the Virgin *Mary*, or that hee suffered vnder *Pontius Pilate*. And as for the new, many of the Apostles were dead before all was written, and *James* before any was written: besides that no part of it was written when the Creed was compiled, if it bee true which the legend saith. And these are the reasons for which it seemeth vnto me more then

De Spirit.
Sanct. c. 1.

Centur. 1. l.
2. c. 4.

then probable that the Apostles were neuer Authors of this Creed.

If it be so will some say, why doth it then beare the Apostles name? I answer, because, as out of S. *Augustin* and others we haue shewed, the matter therein containd is perfectly agreeable with the Apostles writings and was collected out of them. Moreouer, Apostolicall is a terme extended by writers vnto the first three hundred years after *Christ*. *Hac sola fides*, saith *Damasus*, Ep. 5. *qua Nicæ Apostolorum autoritate fundata est, perpetua est firmitate seruanda*: this only Faith which was established at Nice by the authority of the Apostles, is firmly and perpetually to be held. So *Scythianus* and *Terebinthus* are said to haue liued *temporibus Apostolorum* Epiph. Hær. 66. in the time of the Apostles, who yet liued in *Aurelians* time, towards three hundred years after *Christ*. And *I. fidor* distinguishing betweene Apostles and the First Apostles, saith that Apostles continued downe vntill *Pope Syluester*, and that the times before the great Councell of Nice were Apostolicall. Although therefore the first Apostles were not the founders of this Creed: yet those succeeding Apostles were, of whom it may be called the Apostles Creed.

These things being so, let it bee obserued thereupon, first how friuolously Papists cauill and quarell with vs, affirming that wee hold not the Faith of the Creed because we question it whether the Apostles were authors of it or no. As if to doubt of the author were to doubt of the truth of the matter: or as if all those Ancients reiected the epistle to the *Hebrewes* for *Apocryphall*, which were not resolved who wrote it, whether *Paul*, or *Bar-nabas*, or *Luke*, or *Clemens*. Secondly, how weaklie
Popish

Popish traditions are supported by the tradition of this Creed. For not being the Apostles, how can it be a tradition of the Apostles? or if it be a tradition of theirs, yet is it such a tradition as is written & contayned in Scripture: and such wee willingly receiue. Let them proue the rest of their pretended traditions to be such, and we will readily embrace them also. But returne we to our purpose.

Ruff. Symb.
Aug. ser. de
rem. 115.

Quinquag. c.
40.

This Creed by whomsoever it was made is intituled *Σύμβολον* a *Symbol*: the reason whereof we are now to inquire. To let passe those barbarous and idcular notations which ignorant Monks haue giuen of it, lest relating them I should both spend time, & defile my paper: some deriue it from *σύμβολον* signifying as they say a *shote* or *reckoning*, for that the Apostles meeting together to compile it, did each conferre his article as it were his symbole for defraying of this heavenly banquet. But first the Apostles, as we haue declared, neuer compiled this Creed. Secondly, if they compiled it, yet, as *Antonius Nebrisenfis* saith, it is neither credible nor likely that each of them conferred his particle: seeing in those things that are constituted and decreed by many, it is not the manner for euery one seuerally to put his word or saying into it, but for all iointly to agree vpon the whole. Adde hereunto, that if it were so, men would neuer haue diuided the Creed as they haue done, some into seuen articles, because of the seuen gifts of the holy ghost, very many others into fourteen: but onely into twelue, according to the number of the Apostles, who dictated each of them his article. Lastly, not *σύμβολον* but *συμβολή* signifieth a *shote*, as the learned know; neither can it bee shewed to bee otherwise in any *Greeke* writer.

Indeed

Indeed in Latine writers yee shall sometimes find *Symbolum* so vsed: yet that it is found so in any skilfull Criticks impute it to the ignorance of Notaries, and by the warrant of the best Manuscripts restore the *Feminine Symbola* into the room thereof.

Others fetch it from *Symbolum* signifying a *Pledge* or *token* and first such a pledge whereby persons espoused bind themselves to bee faithfull and true one vnto another: because likewise in our spirituall espousals with Christ, as he giues vnto vs his blessed spirit as an earnest of his constant loue to vs, so wee returne backe againe the profession of our faith as a firme pledge of our loyalty and subiection to him. This reason caries good likelyhood and proportion with it. So doth also the next, when it signifieth *tesseram hospitalem*, such a token as Cities were wont to giue vnto their friends, that shewing it they might find friendly entertainment in confederate townes: or such as one friend was wont to giue vnto an other to the like end. Which how it fits the amitic and friendship betweene Christ & vs, who sees not?

Neuerthelesse I rather thinke it is so called from *συμβολον* as it signifieth a *watchword*. For the *Primitive Church* seemeth much to haue beene delighted with militare terms: I suppose because in Scripture Christians are so often compared vnto souldiers. And hence it is that the Church is distinguished into *Militant and Triumphant*, that Heathen are called Pagans in opposition vnto souldiers, that the two mysteries of the Church are termed Sacraments, a word importing that oath of obedience which souldier take vnto their Generals. In like manner may the Creed be called a Symbole, because it is as a watchword by which true *Orthodoxe Christians*

Hom. de
trad. Symb.

De voland.
Virg. l. 3.

In Symb.

Xenoph. pxd.
l. 3. & 7.
Pausan. l. 10.
Suet. Calig.
c. 18.

many discerne one from the other. *Painims, Jewes, Turks, and Hereticks*. Heerwith agreeth *Maximus Taurinensis*, *Symbolum tessera est & signaculum quo inter fideles perfidosque secernitur*: the *Symbole* is a watchword or marke by which Faithfull and Faithles men are discerned. And *Ambrose*, *Symbolum cordis signaculum est, & nostra militia sacramentum*: the *Symbole* is the seale of the heart, and the sacrament of our warfare. And *Ruffin*, *Nequa doli surreptio fiat, symbola discreta unusquisque dux suis militibus tradit, quae Latine vel signa vel indicia nominantur, ut si forte occurrerit quis de quo dubitetur, interrogatus symbolum prodatur si sit hostis an socius*: lest there should be any surreption or deceit, euery captaine deliuereth vnto his Souldiers a distinct watchword, that if they meet with any of whom they doubt, by demanding the watchward they may discouer whether hee bee a friend or an enemy. And this hee accommodateth vnto the present purpose. Now seing the Gentiles were wont to giue for their watchword the names of some of their Gods, as *Zē's owl*, *Zē's αἰὼν* & *ἡ ἡγεύω*, *Minerua*, *Iupiter*, and the like: what fitter *Symbole* could Christians haue, then their Faith in the holy & indiuiduall Trinity? And thus much of the title of the Creed: proceed wee yet further.

Besides this Creed there are diuers others verie ancient, both Generall of the whole Church, such as are those foure famous ones of Nice, of Ephesus, of *Constantinople*, of *Chalcedon*: and Particular, either of seuerall Churches, or of priuate men, among which that of *Athanasius* is most renowned. All which though in forme of words they vary, yet for substance are all one, there being, as *S. Paul* saith, but *una fides, one faith*. Neither

Eph. 4. 3.

ther yet was this number of Creeds needles or endles. For when heresies began to encrease and preuaile, the Church thought it necessary to set forth some short Confessions, by which the people as by a touchstone might discerne the gold of *Orthodoxe* truth from the copper of errors and heresies. Saith S. Hilarie, *Nihil mirum videri debet, fratres charissimi, quod tam frequenter exponi fides capta sint: necessitatem hanc furor hereticus imponit*: you ought not to maruell much, be-
 loured brethren, that nowadayes Creeds are so frequently set forth: the fury of hereticks hath layd this necessity vpon vs. Thus against *Arius* denying the diuinity of Christ was the Nicene Creed framed: against *Macedonius* and *Eudoxius* denying the Deity of the holy Ghost, and his proceeding from the Father and the Sonne, the Constantinopolitane: against *Nestorius* denying the vnion of both natures of Christ in one person, the Ephesine: against Eutyches confounding both natures, and swallowing vp the humane, in the diuine, that of Chalcedon. Thus of late the reformed Churches to quit themselues of the vniust imputations of heresie and apostasie wherewith they were charged, haue beene forced sundrie times to set forth seuerall Confessions of their Faith, all which, or most of which are recorded in the harmonic of Confessions. Scurrilous therefore is that taunt of Papists, who for this cause terme vs Confessionists. For what haue we done herein, whereunto their slanderous criminations haue not compelled vs? what, whereof we haue, not example from the *Primitive Church*? Nay, what whereof we haue not Gods expresse commandement, charging vs to be ready on euery *1 Pet. 3. 15.*
occasion to render an account of the Hope that is in vs?

In Ro. 12. 6.

But yet among all the ancient Creeds, this of the Apostles, hath euer beene counted of greatest authority, and ought still so to bee counted. Among the ancient Creeds I say: for the Scripture is peccles, and equall authority with it neither may it challenge vnto it selfe, neither did any of the ancient Fathers giue it, as aboue wee haue touched. For although the substance and matter of the Creed be diuine and perfectly according with the Scripture, yet for forme and order of words it is humane: whereas the Scripture both for substance and circumstance, matter and forme and all is no way humane, but wholly and entirely diuine. The greater the blasphemie of *Rhemish Iesuites* auouching this Creed to be the Rule whereby all the writings of the new Testament are to be tried, and approued: whereas contrarily the Scripture out of which the Creed is collected, is the only Rule by which both it and all other Creeds are to bee examined. Howbeit the second place, as it is its due, so we willingly yeeld vnto it. First in regard of the antiquity thereof, because of all other it is the eldest. Secondly, for the perfection and fulnes thereof, there being no one article of absolute necessity vnto *Saluation*, which is not either in expresse tearmes or impliedly and in its principles containd therein. Thirdly and lastly, because it hath had the vniuersall approbation of all Churches, in all times, both ancient and moderne. The ancient Fathers giue vnto it most honorable and magnificent titles. They call it, *the key of Faith, the rule of Faith, the foundation of Faith, the summe of Faith, the forme of Faith, the body of Faith, the rule of truth, the sacrament of humane saluation, the mysterie of religion, the character of the Church, and the like.* On it they commen-
ted

red rather then on any other Creed: vnto it all others were conformed, so as they seeme to be but expositions of it. Finally, it was their manner neuer to admit any that was *adultus* either to the Sacrament of *Baptisme* or to the holy *Eucharist* without making confession of his Faith by rehearsing this Creed. In like manner, all the reformed *Churches* with all reuerence and duty receiue it: they vse it in their publick *Liturgies*, and expound it in their *Catechismes*. The more malicious is the slander of *Gregorie Martin* and others, who shame not to say that *we hold not the Christian Faith of the articles of the Creed.* Disc. of Eng. trans. c. 12. Yea, saith another of vs, *they haue no faith nor religion,* Tho. Wright. *they are infidels, they beleene not the holy Catholick* Att. *Church, the communion of Saints, the remission of sins, that Christ is the sonne of God, or that he descended into Hell.* And as if these had not yet said enough, another opening his mouth as wide as *Hel* affirmeth our Creed to Credo Calu- be this, *I beleene in the Diuell the tormentor hel mighty corrupter of heauen & earth. And in not-Iesus-not-Christ the only stepsonne degenerate, who was spoiled of his glory by the holy Ghost, and borne of Mary no Virgin &c.* To all which I answer *In crepet te Dominus*, the Lord rebuketh thee niscq. *Satan.* If they haue called our master *Belzebub*, it can be no disgrace to vs to suffer the same reproch. The more incredible things they charge vs withall, the lesse are themselves beleued, and the more credit do wee gaine vnto our profession. All what is contayned in holy writ, in this Creed of the Apostles, in that of *Nice* and *Athanasius* wee firmly and entirely beleue. Let *Hell* and *Antichrist* and all the brood of Papists burst with malice and enuy: yet this and no other Faith do wee hold and teach.



A SHORT CATECHISME.



Væst. Who placed you here in this World?

Ans. God the maker and Gouvernour of all things.

Q. Wherefore did hee place you here?

A. To serue and glorify him.

Q. How will he be serued?

A. By doing his holy Will and Commandements.

Q. What Commandements hath hee giuen you?

A. The ten Commandements of the Morall law.

Q. Repeat them vnto me.

A. Heare Israel, I am the Lord thy God, which &c.

Q. What duties doth God require of you in this law?

A. Two: to loue God aboue all, and my neighbour as my selfe.

Q. Haue you done this perfectly?

A. No, neither yet can I, nor any man els.

Q. Why can you not?

A. Because all are conceiued and borne in sinne.

Q. How commeth that to passe?

A. By the fall of our first parents.

Q. Had you obeyed the law what had beene the reward?

A. Life cuerlasting.

Q. What

Q. What is the punishment of Disobedience?

A. Euerlasting death.

Q. Your case then it seemes is very miserable.

A. Very miserable vnlesse God bee mercifull in Iesus Christ.

Q. What is Iesus Christ?

A. The Eternall Sonne of G O D made Man.

Q. Wherefore was he made Man?

A. To die for mans sin and to reconcile him vnto G O D.

Q. Are all men reconciled by him?

A. No, but true belieuers onely.

Q. Who are true Belieuers?

A. They who by faith accept him for their only Mediatour and Sauour.

Q. How is this Faith wrought?

A. By the preaching of the Gospell.

Q. What is the summe of the Gospell?

A. It is contained in the Apostles Creed.

Q. Repeat the same vnto me.

A. I Belieue in God the Father Almighty, maker &c.

Q. How may we know that we haue true Faith?

A. By the fruites thereof.

Q. What are the fruites of Faith?

A. New Obedience and Repentance.

Q. What is new Obedience?

A. A sincere practice of holynesse and righteousness all the dayes of my life.

Q. Can you doe this perfectly?

A. No: but if I strue vnto perfection God in grace accepteth it.

Q. But what if you fall into sinne againe?

A. I am to rise againe by speedy repentance:

Q. What

Q. What call you repentance?

A. A hearty sorrow for sinne with the amendement thereof.

Q. You say it must bee speedy : tell mee wherefore?

A. Because if I bee preuented by death I perish eternally.

Q. What is the benefit of Repentance?

A. Forgiuenesse of finnes, with recouery of Gods fauour.

Q. You haue told mee how Faith is wrought, and how it may bee discerned : tell me now how it must be nourished and preserved.

A. By the vse of the Sacraments and Prayer.

Q. What is a Sacrament?

A. A seale of the Couenant of grace.

Q. What things are required in a Sacrament?

A. Two things, a signe and a thing signified.

Q. How many Sacraments are there?

A. Two, Baptisme and the Lords Supper.

Q. What is Baptisme?

A. The Sacrament whereby wee are admitted into the Church of Christ.

Q. What is the outward Signe of Baptisme?

A. The sprinkling of Water vpon the Body.

Q. What is the thing signified?

A. The washing away of sinne by the Blood of Christ.

Q. What is the Lords Supper?

A. The Sacrament of our spirituall nourishment and preservation vnto eternall life.

Q. What is the outward signe in the Lords Supper?

A. Bread and Wine.

Q. What is the thing signified?

A. The

A. The Body of Christ broken, and his Blood shed for our Redemption.

Q. *What is Prayer?*

A. An humble intreating of God for all the good things wee stand in need of.

Q. *After what manner must we pray?*

A. As we are taught in the Lords prayer.

Q. *Repeat the same vnto me?*

A. Our Father which art in Heauen, hallowed &c.

Q. *What is the effect of Prayer?*

A. The obtayning of our requests.

Q. *Doth euery one obtaine that prayeth?*

A. No, but hee onely that asketh in faith, and in the Name of Christ.

Q. *What remaineth to bee done when we haue obtained our suites?*

A. Wee are to returne vnto God the sacrifice of praise and thankesgiuing.

Instructions for preparation vnto the holy
C O M M U N I O N.

Q. *I see you are desirous with the rest of Gods people to bee admitted to the holy Communion: tell me for what cause are you so desirous thereof?*

A. I am desirous thereof for two causes. First, that I may discharge my duty to God, who commandeth mee to receiue so often as conueniently I may: secondly that I may reap the benefit & comfort which God hath promised vnto mee thereby.

T t

Q. *What*

Q. What benefit or comfort hath God promised vnto you thereby?

A. That as by Baptisme my first incorporation into the mysticall Body of Christ is already sealed vp vnto me: so by this holy Sacrament my continuall nourishment and preferuation in the same Body shall likewise be sealed vp vnto me.

Q. But doe all reape this benefit that receiue this Sacrament?

A. No, but the worthy receiuer only: for they that receiue vnworthily, eat and drinke to themselves their owne damnation.

Q. What things are necessarily required vnto worthy Receiving?

A. Two things: sufficient knowledge in the vnderstanding, and sanctifying grace in the heart.

Q. What knowledge count you sufficient?

A. A knowledge of the law sentencing vnto death for sinne: secondly, a knowledge of the Gospell promising euerlasting life vpon condition of Faith and true repentance: thirdly a knowledge of the Sacraments, and principally of the Sacrament of the Lords Supper.

Q. What knowledge is required touching the Lords Supper?

A. That the sensible signes vsed therein haue spirituall significations: and therefore as the Minister hauing blessed the bread and wine, breaketh the one and poureth out the other, and I receiuing them into my hands conuey them into my Body for the nourishment thereof: so God the Father hauing predestinated his Son to be our Mediator and Redeemer hath giuen his Body

dy to bee broken and his Blood to be shed for vs, that wee receiuing the same by Faith may thereby be nourished both bodies and soules vnto euerlasting life.

Q. But what sanctifying graces are required in the heart?

A. First true and vnfained repentance for sinne: secondly a liuely Faith vpon the merits of Christ for remission of sinne: thirdly sincere loue and charity with our brethren: fourthly, renewed Faith and repentance for our new sins, and renewed loue in regard of our new breaches with our brethren.

Q. Well then I see you know with what knowledge and grace you ought to bee furnished before you can worthily receiue: tell me now how must you behaue your selfe during the time of administring this Sacrament?

A. With feare and reuerence as in the presence of God who seeth the very secret of my heart: and therefore banishing out of my mind all earthly and impertinent thoughts, I am onely and wholly to attend this heavenly action.

Q. And when you haue receiued, what duty remaineth to be performed?

A. First, I am humbly to thanke Almighty God who hath vouchsafed to receiue mee as a guest at his holy Table: secondly, I am to pray vnto God that pardoning my want of due preparation and all other my infirmities hee would blesse this holy Sacrament to the nourishment of my soule: thirdly, I am carefully to vse all other meanes ordained by God whereby I may still grow forward in grace till I come to be a perfect man in Christ.

If yee know these things, blessed are yee if yee doe them.



Peccatum formaliter & propriè non esse infinitum, exercitatio aduersus N.

Probatur.

1. **F**inita Essentia finita est Potentia : finita Potentia finita est Operatio. At Peccatum Operatio est finita Essentia, Creatura nimirum rationalis, Ergo, & finita Potentia. Quare & ipsum finitum est.

2. Gratia Dei non est potentior Infinito : Infinito enim nihil infinitius. Sed potentior est Peccato : tollit enim ipsum & abolet. Ergo Peccatum non est infinitum.

3. Vnum infinitum non est alio maius : quod enim minus est ideo quia minus est non est Infinitum. At Peccatum vnum alio maius est & grauius : Imparitatem enim Peccatorum negare Stoicismus est. Ergo omne Peccatum non est Infinitum.

4. Omnes ad vnum Orthodoxi Theologi tenent, Nullum esse Summum malum : Sequeretur enim alioqui duo esse prima rerum Principia, Bonum & Malum, quæ Manichæorum hæresis est. Ergo omne Peccatum non est Infinitum.

5. Peccatum consideratur aut ut obliquitas, aut cum Actione. At neutro modo Infinitum est. Non ut Actio : profecta namque à finito ut dictum est, finita sit necesse est. Non ut Obliquitas, sic enim nihil est : Non Entis autem non est accidens, nec igitur accidit ei esse Infinito. Adde quod

non omnia aequè, sed unum alio a Scopo propius aberret : quare nec omnia infinito interuallo.

Obiicitur.

1. Theologos omnes asserere Peccatum esse Infinitum: vtrumque enim & Legislatorem Deum & Legem Dei, quæ utraque Infinita sunt, Peccato violari. Respondeo.
1. Eos qui sic loquuntur affirmare, Peccatum Obiectiue, id est Materialiter infinitum esse, non formaliter.
2. Quamuis peccatum infinitam ladat Maiestatem, non tamen infinito modo: alioqui quouis peccato Deus aequè offenderetur, quod absurdum est.
3. Non ut Deus sic lex Dei infinita: Si esset, utique & Deus esset, qui solus est infinitus. Filius quidem Dei verbum increatum est: at Lex creatum: non ergò ut illud infinitum. Replicatur. Lex infinita est,
1. Quia à Deo infinito condita est.
2. Quia perfecta est. Psal. 19. Respondeo.
1. Primum illud non sequi: Non enim quod ab Infinito est, id continuò est Infinitum. A finito nil nisi finitum procedit: ab infinito vtrumq; & finitum & infinitum. Alioqui mundus hic, immò pulvisculus quilibet aut atomus, cum à Deo sit, infinitus esset.
2. Neque Secundum si vox illa Perfecta vniocè intelligatur. Distinguo ergò, Perfectum vel absolutè dici, vel in suo genere. Absolutè, cui nihil deest quod in aliquo genere perfectum est: & sic solus Deus Perfectus est, in quo uno omnes omnium perfectiones emine. t. s. modo aggregantur, propterea quæ etiam solus simpliciter & propriè Infinitus est. In suo genere, cui nihil deest quod ad suum genus pertinet: & sic quidem Lex Perfecta est, nec quicquam in eà desideratur quod ad Legis naturam

& ingenium spectat. At interim quod sic Perfectum est non simpliciter & propriè infinitum est.

2. Pœna Peccati est Infinita: Ergò & Peccatum ipsum. Nisi enim Pœna Peccato analoga sit, Deus iniustus est, quod horrendum dictu. Respondeo.

1. Si Pœna Peccati sit infinita, perperam docent Theologi Deum, ut ultra Condignum remuneratur, ita punire citrà condignum.

2. Pena non est infinita, tum quia Creatura, diuinaeq; ira extrinsecum effectum: tum quia non omnes pares, ideoque nec omnes infinita. Replicatur. Aeterna est, Ergò & Infinita. Respondeo.

1. Non disputari de infinitate Durationis sed grauitatis: quare nihil hoc ad Andromacham.

2. Nego propriè aeternam esse, sed æuiternam: incepisse enim quamuis desitura non sit, ideoque nec propriè infinitam.

3. Peccatum in Electis ne penas quidem æuiternas luere: quare saltem in illis peccata non esse infinita. In reprobis iustum est ut nunquam careant supplicio, quia nunquam voluerunt carere peccato.

3 Passio Christi utroque modo infinita est & mole & duratione: Ergò & peccatum cuius penas Christus pro nobis luit. Respondeo.

1. Non sequi: maioris enim illa meriti propter dignitatem personæ, quàm mille peccatorum myriades demeriti.

2. Passio Christi mole finita fuit: creatura enim, creatura etiam natura quâ patiebatur.

3. Nego duratione æuiternam, nedum aeternam fuisse. Quî pote? Nisi fortè triginta quatuor plùs minùs anni, in quibus solis radium fuit, pro totâ æternitate censerî possint. Replicatur. At propter dignitatem Personæ aeternæ,

Pœna

Pena fuit etiam aeterna. Respondetur.

1. *Verba perplexa, & nequid gravius dicam* Soverbula quorum si hac mens & sententia sit, Passionem Christi temporalem propter dignitatem personae aeternae, passioni nostrae aeternae etiam ad aequum aequivalere, tria dico.

1. *Aliter dictum oportuisse: nec enim hunc sensum verba praeseferre.*

2. *Hinc sequi Penam Christi temporalem duntaxat, non aeternam fuisse.*

3. *Ideo Christum penas aeternas non passum, quia peccata Electorum pro quibus passus est non futura erant aeterna: quippe, per gratiam divinam interpellanda & interrumpenda.*

2. *Siquid aliud hac verba sibi volunt, queratur Sibylla aut somniorum coniectur aliquis: Mihi divinari nec libet nec vacat.*

4. *At quid frequentius in sacris concionibus scriptisque Theologicis, quàm Peccatum infinitum, Penam infinitam &c. Respondeo.*

1. *Non omnia ab omnibus propriè dici, praesertim in demagogijs & homilijs ad populum: sed pleraque tropicè & κατὰ ὑπόθεσιν, ad rei magnitudinem indicandam.*

2. *Intelligendi sunt de Peccato non formaliter, sed materialiter & obiectivè loqui, ut suprà dictum est: quia Peccato Maiestas infinita violatur.*

3. *Distinguo, Rem omnem considerari vel ut quiddam Ens, vel secundum propriam suam rationem. Ut Ens, finita est res omnis creata. Secundum rationem suam propriam infinita dici potest, si quicquid ad se pertinere ullo modo potest non limitata, nec secundum mensuram habeat. Sic lucem Solis infinitam dicimus, non quidem secundum suum Esse, sed secundum rationem*

lucis.

lucis: quia habet quicquid ad communem rationem lucis
pertinere potest. Pari ratione, Peccatum, Pœna, Passio,
priori modo proculdubiò finita sunt: infinita secundo,
si ullo modo infinita sunt; hoc est, secundùm quid, non
propriè & simpliciter, quod in thesi affirmatur. Quod
etiam non de omni Peccato aut Pœnâ intelligendum est,
sed fortasse de Peccato in Spiritum Sanctum, aut saltem
illo Diaboli: deque pœnâ Gehenna intensissimâ.





OF CHOICE OF MEATS AND A B S T I N E N C E.



Will endeavour to satisfy your demand the best I can, and to resolve you in the question of *choice of Meats and Abstinence*: but briefly and in few words. It may please you therefore to remember.

1. That all *Meats* in regard of their nature and creation are good. For of every thing that was created God himselfe singularly and severally avoucheth that it *was good*, and of all jointly and collectively that they were *exceeding good*. In particular of *Meats*, *S. Paul* affirmeth that they are good, and created to be received with thanksgiving. *Gen. 1. 4. 10. 12. 18. 21. 25. 31. 2. Tim. 4. 3. 4.*

2. They that say the contrary are charged by *Saint Paul* to hold a doctrine of Devils. And iustly were the *Manicheans, Tatiani and Encratita*, for maintaining that some *Meats* are of a polluted and unclean nature, ever accounted and condemned as Heretiks in the Church of God. *2. Tim. 4. 1.*

3. God who is the Creator of *Meats*, and soueraigne Lord of all things, hath full and absolute power over the

V u

Meats,

Meats, and may reſtraine the uſe of any kind of them at his pleaſure. Which when it appeareth he hath done, the Conſcience is bound to abſolute obedience and abſtinence from meats ſo forbidden.

Leuit. 11.

4 While therefore the *Ceremoniall* part of the law remained in force, wherein ſundry kinds of Meats were interdicted vnto the Iewes, partly to diſtinguiſh them thereby from other nations, partly to figure out the Churches election and ſeparation from the reſt of the world: it had beene a breach of Religion and a great ſin to put no difference between meat and meat, but to haue uſed them all indifferently.

Act. 10. 11. 15.

5 By the coming of Chriſt the ſhadowes of the law are vaniſhed, and the diſtinction of meats is vtterly aboliſhed and taken away: as appeareth by the viſion of the *Sheet* ſhewed vnto *Peter*, and the voice that ſaid vnto him. *The things that God hath purified pollute thou not.* And the free vie or non-vſe of them is a part of that Chriſtian liberty which Chriſt by his blood hath purchaſed vnto vs, who vnto the cleane, as the Apoſtle ſaith, *hath made all things cleane.*

Rom. 14. 14. 20.

Tit. 1. 15.

Gal. 5. 1.

6 In this Liberty ſo deerely bought we are commanded to ſtand faſt, and not to ſuffer our ſelues againe to be entangled with the yoke of bondage. We entangle our ſelues if now we place any holynes or religion in abſtinence from ſome kind of meats, or if we abſtaine to the end wee may ſatiſfy for our ſins, or thereby merit vnto our ſelues euerlaſting life. For Meat, as *S. Paul* ſaith, *maketh vs not acceptable vnto God:* and againe, *The Kingdome of God is not meate or drinke but righteouſnes and peace and ioy in the holy Ghoſt.* And yet againe, *It is a good thing that the hart bee ſtabliſhed with grace and not*

1. Cor. 8. 8.

Rom. 14. 17.

Hcb. 13. 9.

with

with meats which haue not profited them that haue bene occupied therein.

7. The Church of Rome therefore commanding abstinence from some kinds of meats to the same ends, and as a part of diuine worship, is guilty of horrible sacrilege and cruell tyranny. For she robbeth the Church of her Liberty: and imposeth vpon her that heavy yoke, which Christ himselfe had taken off her necke. To what end hath Christ freed our consciences, if Rome may againe enthrall them? and how easie a matter is it to auoid punishment and to win heauen if abstinence from flesh and egges will worke it?

8. As wee must stand fast in this libertie, so must we take heed that we abuse not our Liberty, making it, as S. Peter speaketh a cloake for our naughtines, or, as S. Paul saith, using it as an occasion to the flesh. For though all things, that is, all indifferent things, bee lawfull, yet are they not alwayes expedient: and therefore are not alwayes indifferently to bee vsed or not vsed, but as they are conuenient, and wee find them tend either to edification or destruction.

9. They are conuenient and destroy not when they are regulated and guided by Charity, Temperance, Piety, and Loyalty. First by Charity. For wee may not by eating giue occasion of falling to them that are weake. So doing, wee should not walke charitably, but destroy with our meats him for whom Christ died. Though all things be pure, yet is it euill to eat with offence. When wee so sin against the Brethren and wound their weake conscience, we sinne against Christ. Wherefore S. Paul resolued rather then by eating he would offend his brother he would not eat flesh while the world standeth.

10. Secondly, by *Temperance* and *Sobriety*. For repletion and fulnesse nourish in vs our inordinate lusts, and make vs like pampered horses grow head-strong and unruly. Wee may not therefore abuse our liberty vnto surfetting and drunkenesse: yea if wee find that some meats or drinks, though not excessiue taken, doe inflame our lusts, wee must abstaine. And this was the cause, as I suppose, why the Apostle Saint Paul knits these two together, in *Fasting*, in *Chastity*. For according to the old saying, *Sine Cerere & Baccho friget Venus*, without bread and wine venery and lust waxeth cold.

Rom. 13. 13.

2. Cor. 6. 6.

11. And here I cannot but wonder at the vanity and perversnesse of *Romanists*, who for the subduing and taming of the flesh, at times forbid the eating of flesh, but in the meane season giue leaue to feed on all sorts of fishes, marmelades, and conserues, and to drinke the strongest and choicest wines, which without question prouoke and stirre vp lust as well as flesh. As if to eat a bit of course flesh vpon a prohibited day were gluttony: but to cram our selues with all other delicacies were abstinence and fasting. O blindness! O stupidity!

12 Thirdly by *Piety* and *Religion*. For although *Abstinence* as *Hierome* saith; bee not in it selte a vertue, nor any part of Diuine worship, yet is it an instrument, help, and furtherance thereunto. And therefore if wee would humble our selues by repentance, or pray vnto God with feruency for the auerting of dangers imminent, or calamities incumbent vpon vs: we are then by fasting to testify our humiliation, and to quicken our deuotion, as wee read the faithfull both vnder the Law and Gospell were ever wont to doe.

113. Lastly

13. Lastly by *Loialtie and Dutifull subiection*. For if the Magistrate, either for a publick ciuill good shall at times forbid the vse of some meats, as of flesh on fridays, saturdayes, emberweeks, lent, and the like, or for the pacifying of Gods wrath in the common calamity of the state, shall command a generall Fast: wee are accordingly to abstaine, and to yeeld obedience vnto the *Magistrate, not only for feare, but also for Conscience sake.* Rom. 13.6.

14. Thus then first you haue Libertie by Christ to eate of all kind of meats: secondly, you are bound to stand fast in your Liberty and not to put your selfe vnder bondage againe: thirdly, you may not wantonlie abuse you liberty by doing such things as are inconuenient, and hurt rather then edifie: lastly, our vse thereof must be moderated and directed by *Charity, Temperance, Piety and Loyalty*. This if you know, and thus if you doe, you cannot erre nor doe amisse.

15. Which that you may both know and doe you are to pray him that is the donor and giuer of all good things, to make you both wise and prudent. Wise in the knowledge and practice of whatsoeuer is of absolute necessity vnto saluation: prudent in the discretion and right vse of things indifferent. This God grant you for *his Christs sake. Amen.*



AN ANSWER VNTO CERTAIN REASONS
FOR SEPARATION.

I Could haue wished withall my hart that in this particular I might haue proued a false prophet: and that my feares concerning you, though they were not without cause, yet might haue been without effect. But now I plainly perceiue that my words were no lesse then oracle, and what I feared is accordingly come to passe. For, as I foretold you, from straying at gnats, you are fallen to swallowing of Camels: that is, from scrupulousnes and nicenes in Kneeling at the *Communion*, and other such like indifferent ceremonies, you haue headlongly cast your selfe into the gulfes of Schisme and Separation. In regard whereof, hauing heretofore in the matter of Kneeling bestowed my labour in vaine vpon you, I feare, now that you are thus farre proceeded, and settled as it were on our lees, I shall much lesse preuayle with you. Neuertheles, because it pleased you to send me in writing the reasons of your Separation, promising to returne with all speed if they were sufficiently answered:

red: I may not, vnlesse I will betray the truth, and faile in the duties of Charity, refuse to take a little further paines with you. Here therefore I send you this short, and, as I conceiue, full answer: the perusall whereof I leaue vnto you, the censure vnto Gods Church, and the issue vnto God himselfe. Whom I humbly beseech of his goodnesse eftsoues to reduce you.

Two grounds you say there are whereon you haue built your Separation: the first whereof you lay downe in these tearmes, *That the Hierarchie and Ministrie of Arch-bishops, Lord Bishops, &c. and Priests may not bee set ouer the Church of Christ, nor retained therein.* From whence, as I vnderstand it, you would argue and conclude thus.

Where are such Church Officers as may not bee set ouer nor retained in the Church, there is no true visible Church, and consequently Separation must bee made from it. And But here in England are such Church Officers, as Arch-bishops, Bishops &c. and Priests. Ergo, here in England is no true visible Church, and consequently Separation must bee made from it.

To this argument thus formed I answer, first by denying the Maior Proposition: which in that you goe not about to proue, you commit that fault in reasoning which Logicians call *Petitionem Principij*, taking that for granted which is most questioned. For suppose that Archbishops, Bishops, and Priests were superfluous officers, yet it is not euery superfluity in a Church that takes away the nature and essence thereof: and euen they who mislike the present Church gouernement, doe not
all

all of them, as you Separatists doe, inferre thereupon a nullity, but onely a corruption or aberration in the Church. It would haue beene much more to the purpose, if you could haue demonstrated that the Church of *England* is defectiue in such officers as are essentiall, and without which a Church cannot be. Here therefore I must entreat you either to acknowledge your rashnesse, or else to bestow a little more paines in the prooofe of that which without euidence of reason will neuer be yeelded you.

Againe I deny the Minor Proposition, affirming contrarily that Archbishops, Bishops, and Priests are lawfull Church-Officers, and may bee both set ouer and retained in the Church. For I hope you vnderstand these tearmes not cauillingly and equiuocally, but according to the meaning and definition of the Church of *England*. Otherwise you shall but iangle about words, and bewray that you haue more desire to picke quarels, then ability to iustify your Separation. But you endeauour to fortify your Minor by twelue reasons supplying in the scale if ought bee wanting in the weight. Let vs examine them seuerally. The first is this.

1 No Antichristian ministrie may bee set ouer the Church of Christ, nor retained therein. 2. Thes. 2. 3. 4. 11. 12.

But the Ministrie of Arch-bishops, Lord-Bishops & Priests is Antichristian, because the Churches of Antichrist cannot bee compleate, if they haue not this Prelacy, as appeareth by the Popes Canons and Pontificall, and by their Church-Constitution. Ro. 14. 9. 10. with Ex. 4. 3. Deut. 7. 26. Pl. 119. 21. 128.

Therefore they are not to bee set ouer the Church of Christ, nor retained therein.

What meane you by the word *Antichristian*? For although I know well what properly it signifies, yet I doubt much what you vnderstand thereby: it being your manner either through negligence or ignorance too often to speake improperly. If you vnderstand it properly, and as you ought, for that which is against Christ and his ordinance, or, as your men sometimes expresse themselves, which is a speciall part of Antichrists apostasie, then I yeeld you your Maior, and confesse that no such Ministrie may bee set ouer the Church nor retained therein. But if you meane thereby either that which was first instituted and deuized by Antichrist, or that which being formerly instituted is vsed and approved in the Church of Antichrist, then I deny the Maior. For first, euery thing (by Antichrist ordained) is not presently vnlawfull and Antichristian, no more then euery act of a tyrant is vniust and tyrannous. How many good and wholesome lawes were enacted vnder the raigne of *Richard the third*, who yet was a most bloody and cruell tyrant? Neither were they afterward repealed by succeeding Kings, but stand still in force notwithstanding

his tyranny : for they proceeded from him *non quâ tyrannus*, not as hee was a tyrant, but as hee was a wise and politicke gouernour. In like manner, not euery thing ordained by Antichrist is foorthwith to bee reiected, but onely that which hee doth *quâ Antichristus*, as hee is Antichrist, and is meere Antichristian. It is a great folly to refuse good counsell because it is giuen by an euill man. Wise men will consider *non quis sed quid*, not so much who doth a thing, as what is done. For as truth is Gods in whose mouth soeuer it bee found : so is good also whosoever bee the Author thereof. Againe, if those things whereof Antichrist is the first founder bee not therefore by and by vnlawfull, much lesse are those things so, which being of a former institution are onely vsed and obserued by him. Were it otherwise, how many ordinances of God himselfe, and wholesome constitutions of the primitiue Church would proue vnlawfull being still retained in Popery :

This Maior you endeauour to fortify with sundry passages of Scripture. But as *Cassius* of old was wont to say, *Cui bono?* to what end? For if you would proue it in the sense granted you, they are alledged needlessly : if in the sense denied, friuolously ; and to speake the truth euery way vainely and impertinently, as the very reading of them will manifest to any one that will but take the paines to peruse them. But this is the manner of your men to paint your margents with multitude of quotations nothing to the purpose : whereas one allegation directly concluding is more then a hundred demonstrations, as being the words of the first and infallible verity. What you intend hereby I wot not, whether to amuse the Reader and ouerwhelme him with your numbers, or

to win you credit and estimation with the vulgar, as if you were the onely skilfull Text-men. But sure I am that such sleighting of Scripture is no lesse then the taking of Gods Name in vaine: which whosoever doth, the Lord professeth he *will not hold him guiltlesse*. Scripture is not made nor appointed for pompe and shew, but for conquest and victory.

To the Minor Proposition I answer negatively, *The ministrie of Arch-bishops, Lord-Bishops, and Priests* is not Antichristian, whether you vnderstand it as first inuented by Antichrist, or against Christ. That it is not of Antichrists inuention is as cleere as the Sunne. For first Priests are of diuine institution, being no other then those Presbyters or Pastors, to whom the administration of the Word and Sacraments is committed, and who are ordained by Christ for the building vp of his Church vnto the end of the world. The Priests of the Church of Rome indeed are of Antichrists founding, whose office is to sacrifice and offer vp Christ himselfe in the Masse vnto his Father both for the quicke and the dead. But our Priests haue nothing common with them saue the name onely: their idolatry wee detest and abhorre, although wee retaine the name. Theirs are Masse-Priests, ours are Preaching or Ministering Priests. Neither let the name offend you: for notwithstanding Papists haue abused it to signifie a Sacrificer, yet properly it doth not so, being originally deriued from Presbyter, neither among vs is it now so vnderstood. To say nothing that the anciēt Fathers (who I presume were not Antichristian) vsually call the Ministers of the Gospell *Sacerdotes*, Priests. As therefore you cannot without great absurdity reason from the name to the thing, thus, *your Mini-*

sters are called Priests, Ergo, your Ministrie is Antichristian: so neither can you without greater absurdity separate your selfe from the thing because of the name, and because our Ministers are called Priests withdraw your selfe from our Ministrie.

Secondly, Arch-bishops and Bishops if they be not of diuine institution, yet were they some Centuries of yeeres before euer Antichrist appeared in the world, as all antiquity and Ecclesiasticall Story testifieth. That most famous first generall Councell of Nice assembled by *Constantin the Great* about the yeere of our Lord 327 not onely approueth them, but also affirmeth that the Church anciently and long before that time had been gouerned by them. *Epiphanius & Augustin* both reckon *Aerius* among the number of Hereticks, for denying the then-receiued and allowed distinction between a Bishop and a Presbyter. But to speake my mind plainly, I am for my part perswaded, that the superiority of Bishops ouer the Ministers was of Apostolicall institution. Those Angels to whom *Saint Iohn* in the second and third of the Reuelation is commanded to write, what other were they then the Bishops of those Churches of *Asia*? In *Ephesus*, one of those seuen Churches, it is reported by *S. Luke* that there were many Presbyters, and I doubt not but it was so in other of the Churches also: howbeit the Apostle writeth vnto one onely whom hee calleth the Angell, as being singular and eminent aboue the rest. And the ancient story of the Church recordeth the particular Bishops of euery one of those Churches together with their successors for a long time. So that Bishops being in the Apostles time, and successiue continued in the Primitiue Church, without any contradiction either
of

of the Apostles themselfes or any other, yea rather with their approbation and allowance, as appeareth by those seven Epistles vnto the seven Angels, and all the writings of the ancient Fathers: how can it bee imagined but that Bishops and their superiority ouer others was of Apostolicall institution?

Now if *Priests* or *Pastors* (for as wee haue sayd, in substance they be all one) were ordained by God himselfe, and *Bishops* deriue their pedigree also from the holy *Apostles* of God: it followeth by necessary consequence, that as our *Ministry* is not from *Antichrist*, so neither is it against Christ. Were it against Christ, it would be either because he hath forbidden it, or for that it destroyeth rather then edifieth the *Church*. But it is no where forbidden. If it bee, shew the place, and wee yeeld. Neither doth it hinder the edification of the *Church*. For first it is the office both of *Bishops* & *Priests* to preach the Gospell of Christ, and to administer his holy *Sacraments*. Secondly, the aduancement of one *Presbyter* aboue the rest, was for the preuention of *Schisme*. For when *Factions* began to arise in the *Church*, some saying I am of Paul, others I am of Apollos, I am of Cephas: then, sayth Hierom, was it decreed through the whole world, that one being chosen from among the *Presbyters* should be set ouer the rest. Who being so preferred, his duty is to ouersee the rest of his brethren, that they carefully discharge the office imposed vpon them, and frame their liues according to the worthines of their calling: All which I am sure furthereth the building of the *Church*, so farre is it from destroying: so that nor *Priests* nor *Bishops*, whether yee regard their offices, or the end of their ordination, can be sayd to be against Christ.

Mar. 23.

Gen. 31. 35.

1 King. 18. 7.

13.

Luc. 22. 25.

26.

Act. 10. 38.

Peraduenture (for I would willingly let nothing passe vnanswered) there lies a mistery in the word *Lord-Bishops*, and you intend that they are the more *Antichristian* for that they are so called. Surely if they should ambitiously affect the title of *Lord*, as the *Pharisees* sometimes did the title of *Rabbi*, it were great pride and vanity in them: and if they should ~~κατακυριεύειν~~, Lord it, and as it were domineere ouer the flock of Christ as if the inheritance were theirs, it would be intollerable presumption & tyranny. But, that a title of honour may be giuen vnto Bishops in regard of their honorable place and calling, as there is no reason to the contrary, so it must needs proceed from much enuie or frowardnesse to deny. Let it not bee displeasing in the eyes of my Lord, saith *Rahel* to her Father. Art not thou my Lord *Elias*? And againe, Was it not told my Lord what I did when *Iezebel* slew the Prophets of the Lord, said good *Obadiah* vnto the Prophet? If *Laban* because he was a naturall Father vnto *Rahel*, and *Eliab*, because hee was a Prophet might iustly bee so stiled: why may not Bishops also, who are the spirituall Fathers, and Prophets, yea and Angels of the Church? you will say, our Sauour expressly forbiddeth them to bee called Gracious Lords. I deny it. For although it pleased the translator so to render the originall word *ἀγαπᾶν*, because anciently it was a title of honour giuen vnto Princes: yet doth it not properly signify so, but Benefactors, or Wel-doers. Neuerthelesse suppose it so signified, yet is it not simply the title, but the ambitious affectation of the title which Christ disliketh. If a man imitating Iesus Christ should goe about *ἀγαπᾶν doing good*, were it a sinnetrow you to giue him his deserued name and to call him *ἀγαπᾶν* a wel-doer?

Had

Had it been simply vnlawfull for a Minister to be called Lord, would *Paul* and *Silas* haue admitted it, and not rather haue reprehended the keeper of the prison saying vnto them, *My Lords, what ought I to doe that I may be saved?* Our Sauour Christ saith vnto his disciples; *Bee not yee called Masters, Bee not yee called Doctors:* and yee among you some Ministers are called Doctors, and all Masters. So that it appeareth by your owne practice, that the name of Lord maketh not Bishops Antichristian, but as wee haue said, it is the affecting of the name which is forbidden. And thus you see your Minor is no way true.

Notwithstanding you endeauour to proue it thus, *Because the Churches of Antichrist cannot be compleate without this Prelacy, as appeareth, you say, by the Popes Canons, and Pontificall, and by their Church-constitutions.* A seely and sory argument. For first, the Ministrie of the Church of *England* is so farre from being a complement of the Churches of Antichrist, that the Church of *Rome* doth Anathematize and accurse it, esteeming vs (right as you doe) to bee no Church at all because wee want their Ministry. Againe, may not I with as good reason as you argue thus? The state and Kingdome of Antichrist cannot be compleate without the authority of Ciuill Magistrates: *Ergo*, Ciuill Magistrates are Antichristian. If this kinde of reasoning bee not good, neither is yours, for they are both of one mould. Lastly Antichristianity being a Myserie, and not an Heathnish or Turkish opposition vnto Christ, it cannot be compleate except it retaine many of Christs ordinances, which therefore I trust you will not say to bee Antichristian. A lie cannot subfist but vpon truth, nor euill but in good:

nor

not Antichrists hypocrisie but vpon the Religion and discipline of Christ. And thus haue I fully answered your first argument: whereon I haue been the longer because it is the Basis and ground as it were of all the rest; and the answer thereunto will in a manner serue them all, or the most part of them. Your second argument is this.

* Eph. 4. 11. 2 Because it cannot be approued by the testament of Christ, as the Ministrie had in his Church may and ought to bee. * And if such (as could not proue by their genealogie that they were of Aaron) were deposed from their Ministrie under Moses Law *, much more should such bee now deposed, as haue not their offices warranted by Christs Testament.

12.
1. Cor. 12. 4.
5. 6. 28. 29.
Ro. 12. 7. 8.
1. Tim. 3. &
5. 3. 9. 17.
& 6. 13. 14.
* Ezr. 2. 62.
63. Heb. 3.
2. 3. & 2. 1.
2. 3. & 12.
25.

If wee reduce your argument into forme it is this; That Ministrie which cannot bee approued by the Testament of Christ is not to bee allowed in the Church. But the Ministrie of the Church of England cannot bee approued by the Testament of Christ. Ergo, it is not to bee allowed in the Church. The Minor which you might be sure we would deny, you haue left naked to the wide world without prooffe: the Maior which you saw wee could not well deny, you endeauour to fortifie with a double reason. Let it be supposed then that it is denied how proue you it? First, *The Ministerie had in the Church may and ought to bee so approued.* How doth this appeare? By the places quoted in the margent? Nothing lesse: They approue indeed certaine officers in the Church: but affirme not that euery officer ought to bee so approued. Secondly, if, say you, *such as could not deriue their genealogy from Aaron were deposed, much more are they to be de-*

deposed who cannot warrant their offices by Christs Testament. A poore argument God wot. For in the law there was an expresse commandment that none might execute the Priests office but hee that was of the lineage of *Aaron*: but that no office might bee admitted nor retained in the Church vnlesse it were so commanded, I find no where in Scripture. Wherefore to argue thus, *Nothing that is against Gods Word may bee allowed, Ergo, nor any thing that is not commanded, is a plaine Non sequitur*, and it followes not. Thus you see, if a man were so disposed, how easie it is to quarell with your Maior, which yet simply I deny not.

Briefly therefore to cleare all, I distinguish of these tearmes, *Approued and Warranted by the Word*. A thing may bee said to bee warranted or approued by the Word two wayes, both when it is commanded, and when it is not forbidden: for things neither commanded nor forbidden, are indifferent, and subiect vnto the Churches power. Hereupon thus I answer, if you meane it in the former sence only, then proue your Maior that what is not by commandment approued is vnlawfull: if in the latter then I grant you the Maior, that whatsoeuer is forbidden is vnlawfull. But withall I deny the Minor, that Archbishops, Bishops, Priests are forbidden, requiring you to proue it, which I know you can neuer doe. For as touching so much of their dutie as is common to them all, to wit, the preaching of the Word, and the administration of the Sacraments, they are all Pastors and Teachers, and so warranted in the Texts by you quoted: but in regard of preeminence and superiority one aboue another Bishops are no other then were the Angels of the seuen Churches, as wee haue aboue demonstrated.

Y y

How-

Howsoeuer, if Bishops bee not commanded, yet are they not forbidden: and their office making not against edification, but for it rather, it cannot being ordained by the Church but be lawfull. Your third argument.

- 3 *Because the Church is the Spouse, Kingdome and Body of Christ, and therefore may not haue Antichrists Hierarchie and ministrie set ouer it, or retained in it. For what concord hath Christ with Beliall?*

Antichrists Hierarchie and Ministrie may not beset ouer the Church nor retained in it. Archbishops, Bishops, Priests, are Antichrists Hierarchie and Ministrie. Ergo, Archbishops, Bishops, Priests, may not bee set ouer the Church nor retained in it. The Maior of this Syllogisme you are very carefull to maintaine, because the Church is the Spouse, the Kingdome, the Body of Christ: as also because there can bee no concord betwixt Christ and *Belial*. But to what end all this? and with such a stirre to proue that which no man gainsayes? for wee confesse Christs Kingdome may not be gouerned by Antichrists policie. You should rather haue laboured to strengthen the Minor, that *Archbishops, Bishops, and Priests are Antichrists Hierarchie and Ministrie*: for you might be well assured wee would neuer yeeld you that vnlesse by strength of reason you constrained vs. Here therefore against the rule of Logicke againe you beg the principall matter in question, taking for granted that those offices are meerely Antichristian. But you must proue it, and not looke that whatsoeuer you fancie to be true, others vpon your bare word must presently belieue and take

take to bee true. See the answer to the first argument. I proceed to the fourth.

4 *If when a King substituteth Judges, Iustices &c. no subjects may either refuse to bee governed by these, or set over themselves officers of other Kingdomes, as the Roman tribunes &c. how can it be lawfull for any Christians? &c.*

It is an old saying that *Symbolical diuinitie is no argument of prooffe*: and that *Similitudes* serue rather to illustrate and cleare mans meaning, then to proue and conuince the vnderstanding. In regard whereof if I had so pleased, I might well haue sleighted this fourth reason, and not haue vouchsafed it any answer at all. For what is it other then a bare and naked *Similitude*? neuertheles for further satisfaction let vs trie the strength thereof. Two things you auouch, first that *Christians may not refuse to bee governed by those officers which Christ hath set over them*: secondly, that *Christians may not set over themselves officers of Antichrists kingdome*. The former I confesse is true, but nothing to the purpose. For wereiect not the officers ordained by Christ, nor refuse to be governed by them. If we doe, so haue all *Churches* also done, downe from *S. Iohns* time vnto this present age. within which compasse you canot name any one *Church* at any time moulded after your platforme: and I am sure all orthodoxall *Churches* haue euer beene governed by the same officers that ours is. Whence it followeth that if for want of such a *Politie* and such *Officers* as you dreame of we haue in *England* no true *Church*: neither hath there beene for certaine hundred of yeares aboue a

thousand any true *Church* through the whole world. Which how it can agree with the word of God affirming that of his kingdome there shall be none end, I cannot conceiue. For by your reckoning the kingdome of Christ ceased soone after the departure of the *Apostles*, and suffered an interruption of about fourteen hundred yeares vntill *Browne* and *Barrow* began to play the *Schismatickes*.

The second *Proposition* I acknowledge also to be true but withall denie that we haue set ouer our selues any *Antichristian* or forraigne *Officers*. For as we haue aboue both sayd and shewed, *Archbishops*, *Bishops*, *Priests* are of diuine institution: and now I further adde that they were first bred in the kingdome of Christ, and not taken from any other kingdome. your assertion to the contrary without due prooffe argues that you build to your selfe castles in the aire, and haue no ground for your presumption. Your fitt argument followeth.

5. *Because the Church being Christs spouse, kingdome, and body must haue his Ministrie set and kept in it, and no other. And if no man can make a finger or the least member of a naturall humane body, or adde any other limme thereto without deformity then God hath created, and can much lesse giue life to any such counterfeit member of his owne making: how is it possible that he can set up another Ministrie?*

1. Cor. 12. 12.
10 27. 28.

The argument is thus to bee formed, *The Ministrie of Christ and no other is to be set ouer and kept in the Church. The Ministrie of Archbishops, Bishops, and Priests is not Christs. Ergo, it is not to be set ouer nor kept in the Church.*

The

The Maior I grant confessing that no office may bee allowed in the Church but that which is from Christ, either immediately, or mediately, that is, from those unto whose wisdom and discretion hee hath delegated some part of his authority to order many things in the Church. For as the Church may not alter that Ministry which Christ hath settled to continue for euer: so may shee by vertue of her delegate authority ordaine such offices as are not forbidden, and tend to edification. And being so ordeined they are though not immediatly, yet mediately from Christ. Neither yet doth the Church so doing presume to make (as you say) either a finger, or any other member or limme that is essentiall unto the body, much lesse to giue life thereunto: but onely to provide a gloue as it were for the finger, or a sute of apparell for the body the better to preserue it in life.

The Minor that the *Ministrie of Archbishops, Bishops, and Priests is not of Christ*, I deny, affirming the cleane contrary, that they are those Pastors and Angels authorized and allowed by Christ in his word. It is the greatest vanity and idlenesse that can bee in disputing, onely with boldnesse to affirme that which is denied, and neuer to endeavour the prooffe thereof: which yet is your solemne fault almost in euery argument. Your sixth reason.

6 *Because Christians are the Temples of the Holy Ghost, and their consciences wrought upon by Ministrie in the Church: and therefore may not be defiled by the Hierarchie of Arch-bishops &c. whom the Holy Ghost neuer made Ouerseers.*

1. Cor. 3. 16.
17.
2. Cor. 6. 16.
1. Thes. 2. 4.
Col. 2. 18.
Act. 20. 17.
28.

The argument in forme stands thus, *Those offices that*
Y y 3 *defile*

defile the Temples of the Holy Ghost and consciences of men may not bee set ouer nor retained in the Church. But the Hierarchie of Arch-bishops, Bishops, and Priests defiles the Temples of the Holy Ghost and consciences of men. Ergo, the Hierarchie of Arch-bishops, Bishops, and Priests may not bee set ouer nor retained in the Church. The Maior wee readily yeeld you: but how proue you the Minor, that these Officers defile the Conscience? Forsooth because the Holy Ghost hath not made them Ouerseers. And how proue you this againe? Because the Pastors of *Ephesus* were made such Ouerseers. An *Herculean* argument I promise you. For what letteth but that hee that made the Pastors of *Ephesus* Ouerseers, hath made the Pastors of *England* Ouerseers also? Alas, alas that vpon such friuolous and toying reasons so dangerous and offenseue Schismes should be made. And take heed how you quench or grieue the Spirit of God, who if you haue in you any measure of knowledge or sparke of grace, hath wrought it in you by our Ministrie. For preaching which is the ordinary meanes to beget faith, I suppose you haue not had elsewhere: and it is no lesse then blasphemie to call the working of Gods Spirit by his Holy Word vpon the soules of men, the defiling of the Conscience. The seuenth argument.

7 Because

7 Because Christ alone is the Head of the Church in whom Eph. 1. 22.
all fulnesse of power dwelleth, and from whom alone the 23. 4. 11. 16.
Church receiveth her life and power, so as none may bee Col. 1. 18.
subiect to any power or head in Religion, saue onely to 19. 2. 8. 9.
him. And therefore no Ministers or Officers in the 10. 18. 19. 1.
Church are to bee set vp or retained who deriue not their Cor. 12. 4. 5.
power and functions from Christ, which the former doe 6. 12. 27. 28.
not: and therefore they are not &c. but to bee abandoned 1. Tim. 3. &
as enemies of Christs soueraigne authority, and making 5. 8. 6. 13. 14.
their hearers and submitters to them guilty of high-trea- Rev. 11. 13.
son against our Lord Christ Iesus. 18. 8. 14. 8.
17. & 18. & 19.

It is true, there is but one Head of the Church from whom shee receiveth life and Power: yet are there also vnder Christ gouernors in the Church, who by vertue of that power which they haue receiued from him may ordaine many things touching the well gouernment thereof, and to submit our selues thereunto is not to bee subiect to another power or head, but to the ordinance of Christ himselfe. But it is false that Bishops deriue not their power and function from Christ, as we haue already manifestly proued. If you haue any thing to the contrary, I hope wee shall heare of it another time: for hitherto you haue onely said, but shewed nothing. As for those words, that Bishops are to bee abandoned as enemies of Christs soueraigne authority &c. they fauour more of passion then reason, and deserue rather to bee pitied then answered. The eighth argument.

8 Because

1. Cor. 18. 27.
28. Eph. 4. 11.
12. 13.

8. *Because God onely must haue this preeminence to dispose the members euery one of them in the body of the Church at his owne pleasure : so as either it must bee shewed that God hath placed the Hierarchie of Arch-bishops, Bishops, Priests, or they are not to bee set up or retained or approved.*

We haue satisfied you in this already, if happily you will bee satisfied. For wee haue shewed, first that the Ministrie of Arch-bishops, Bishops and Priests is of diuine and Apostolicall institution : and secondly, if the superiority of Bishops bee not immediatly from God, yet being not forbidden, and tending to edification, the Church vnder God hath power to ordaine them. Hereunto wee expect your answer. The ninth argument.

Mat. 23. 25.
26.
Ep. 4. 8. 11.
12.
Pl. 68. 18 Ro.
14. 23. Heb.
11. 16.

9. *Because none can of Faith ioyne vnto the Hierarchie aforesaid, because they are not warranted by the Word, being not from Heauen but from the earth.*

The Ministrie aforesaid is warranted by Gods Word, as wee haue oftentimes said, and so is from Heauen not from earth : and therefore you may of Faith ioyne vnto it. Had it not been a plant of Gods owne setting, doubtlesse it would haue beene rooted out of the Church long since, and not haue continued fifteen hundred yeeres together. The tenth argument.

10. *Because*

10 Because none can submit vnto or haue spirituall communion with the Hierarchie and Ministrie aforesaid, but hee shall worship the Beast and his image, spoken of in the Revelation, and receiue his marke in his forehead or hand: and so make himselfe subiect to the wrath of God. Rev. 14. 9. 10. 11.

This argument though differing in words, yet in sence and meaning is all one with the first. For how can it bee conceiued that they who submit themselues vnto our Ministrie worship, as you say, the Beast and his Image, vnlesse it be for that it is Antichristian? For auoiding of Tautologie therefore, I referre you vnto the answer of that argument, where I plainly demonstrate that it is Christian not Antichristian: so that in communicating with it, there can bee no danger either of worshipping the Beasts-image, or receiuing his marke, or incurring the wrath of God. But whereas you talke of worshipping the Beast, you much mistake the matter. For by the Beast is vnderstood not Antichrist but the Roman Empire whereof the State of Antichrist is the image. Neither can you shew, if our Ministrie were Antichristian, how by retaining it wee should worship the Roman Empire. The eleuenth argument.

11 Because all are straitly bound and charged by the Lord to depart from and witnesse against the aforesaid Prelacy and Priest-hood being a strange Ministrie, and such as is opposed against and exalted aboue the holy ordinance and Ministrie of Christ, and shall be abolished by him appearing in the light and power of the Gospell. Rev. 18. 4. 5. 6.
2. Cor. 16. 17.
18. 1oh. 10. 5.
Num. 16. 1.
26. 40. 18. 4.
5. Ezech 44. 7.
18. 4. 5. Mar.
15. 13. El. 11.
4. & 13. &
14. Jer. 15. &
50. & 51. 2.
Thes. 2. 3. 4.
8. Rev. 14. 6. 7.
8. & 17. &
18. & 19.

Our Ministrie neither is a strange Ministrie, nor op-

posed or exalted aboue Christs Ministrie, but Christs owne Ministrie, as now once againe I tell you: and therefore no man is charged either to depart from it, or to witnesse against it. But you are a strange disputer, who so peremptorily affirme that which hath euer beene denied, and neuer goe about to proue it. As for that you say our Ministrie shall bee abolished by Christ appearing in the light and power of the Gospell, it bewrayes what you desire should bee, but is no certaine Oracle of what indeed shall be. Sure I am our Ministrie hath subsisted this fifteen hundred yeeres, and the light and power of the Gospell hitherto hath not abolished it, but it hath still published and propagated the Gospell. Happily when the Church shall cease to be militant, and Christ shall deliuer vp the Kingdome to his Father, that God may be all in all, this ministrie shall haue an end. But till then, *Credat Iudeus Apella, Non ego*, let *Brownists* and *Barowists* belieue it, not I. Your obstinate begging of the principall matter in question conuinceth you to bee but a bad disputant, and this rash and vnaduised prediction now dubbeth you for a false Prophet also. The last argument.

2. King. 23. 9. 12 *Because it is the dutie and in the power of Princes to*
 Ps. 101. Pro. *suppresse and root out of their dominions all false Mi-*
 16. 10. 11. 12. *nistries: and therefore these as well as Abbots, Friers,*
 25. 2. 5. Rev. *Nuns, Cardinals, &c. Whereas it is not in their power,*
 17. 16. Deu. *or of any vnder Heauen to abolish the offices giuen by*
 17. 18. 19. *Christ to his Church.*
 20. Ro. 12. 7.
 8. Eph. 4. 11.
 12. 13. 1.
 Tim. 3. & 5.
 9. 17. 6. 13. 14.

Here againe you take for granted that our Ministrie is but a false Ministrie, and that Arch-bishops, Bishops, and

and Priests are no lesse Antichristian then Abbots, Friers, Nuns, Cardinals, which is euer denied but neuer confirmed by you. Vaine man, proue our Ministrie to bee false, and wee will grant it is to be rooted out: otherwise outfacing and desperate asseueration will not serue the turne.

And thus haue I briefly examined all your twelue reasons whereby you goe about to proue the Minor of your principall Syllogisme, namely that our Church-officers Arch-bishops, Bishops and Priests are not to be set ouer nor retained in the Church. Whereupon I inferre, seeing your Maior is barely affirmed being vntue, and your Minor so weakly and insufficiently proued: you haue not as yet soundly concluded the lawfulnessse and necessity of your separation. Let vs proceed to the second ground which you conceiue in these words, *A true visible Church is a company of people called and separated from the world by the Word of God, and ioyned together by voluntary profession of the Faith of Christ in the Fellowship of the Gospell.* Out of which if I mistake not you would conclude the iustnes of your separation thus.

Where there is not a company of people called and separated from the world and ioyned together as aboue, there is not a true visible Church, and consequently Separation ought to be made from it.

But in England there is not a company of people so called and separated from the world, and so ioined together.

Ergo, in England there is not a true visible Church, and consequently separation ought to be made from it.

I distinguish of the middle term Called: for there is

Act. 2. 39. 19.
9. Ro. 1. 6. 7.
10. 14. 15.
16. Iob. 17.
14. 20. Ezek.
36. 38. Phil.
1. 5. Act. 2. 41.
42. 47. 11. 21.
24. 13. 4. 34.
Ro. 12. 5. 2.
Cor. 9. 13.
Pl. 110. 13. Es.
14. 1. 44. 5.
6c. 8. Zach. 4.
6. 8. 21. 22. 23.

a double calling, the one is *Gratia oblata*, where by God onely inuites men vnto Christ, and offers them Grace, the other *Gratia indita & infusa*, whereby hee not only offers but infuseth grace also into them. The former Calling maketh not a man of the Church: for hee that is no otherwise called, answereth not by Faith, nor cometh vnto Christ, but remaineth still in infidelity, and so is vtterly excluded out of the Church. Of the latter Calling I distinguish againe, for it is either that whereby hee bestoweth vpon man Faith of Doctrine, or that whereby ouer and aboue hee giues them Iustification together with true Sanctification. Faith of Doctrine is either a Partiall or an Entire Faith: a Partiall Faith whereby part onely of the Christian verity is held, or an Entire Faith by which the whole sauing truth is believed and professed: And this againe either in Vnity or in Schisme, in Vnity with other Churches of God, or in Schisme with Separation from them. Now all these and euer yone of them are of the Christian Church: for they are neither Gentiles, nor Iewes, nor Turks, being by the calling of grace brought to the profession of the Christian Religion. But yet among them there is exceeding great difference: for they that hold the entire truth of Christ are of that Christian Church, which is called Orthodoxall: they that hold it in part onely, are of that Christian Church which is Hereticall. They that entirely hold the truth in Vnity with other Churches of God, are of that Christian Orthodoxall Church which is Catholicke: they that hold the same whole truth in Separation from them are of that Christian Orthodoxall Church which is Schismaticall. And such is the Church of Brownists to which you haue adioyned your selfe.

selfe. But they who hold the whole truth of Christ not onely in Vnity but also in Sincerity, being truly iustified by Faith and Sanctified in the laour of Regeneration, they May are of that Christian Orthodoxall Catholicke Church which is Inuifible and knowne only vnto God. For although both the persons and profession of those that are thus called, be visible, and may by outward sense bee discerned, whereby in the eye of Charity they are to bee counted Gods elect people: yet the inward truth and sincerity of the heart is to vs inuifible, and seene of none but onely him who trieth the heart and raines, and so alone knoweth who are his.

These distinctions thus promised I come at length to answer your Syllogisme, and demand of you which of these Callings it is that you meane. If the last, whereby wee haue receiued entirely to belieue the whole truth of Christ, and that not onely in Vnity, but also in Sincerity and with a sanctified heart: then I deny the Maior, for it is not the Visible but the Inuifible Church alone that cōsists of such members. Neither can such a Visible Church bee found vpon the face of the earth: for here corne and cockle, chaffe and wheat, Saints and hypocrits are mingled together, neither can you affirme o-ther of that Church whereunto now you associate your selfe. If you meane any other of the Callings aboue mentioned, or all of them besides this last, then I deny your Minor. For here in England wee are a company of people to whom not onely grace hath beene offered, but who also haue receiued grace to belieue the truth of Christ, and therefore are not Infidels but of the Church of Christ. Againe we haue receiued to belieue the whole truth, and therefore are an Othodoxall not an Hereti-

call Church. Lastly, wee hold the whole truth of God in Unity with other Churches, and amongst vs there are thousands also who profess the same with sincere and sanctified hearts, and therefore wee are not a Schismaticall as you are, but a true Catholicke Church. This Minor thus denied you goe not about to strengthen with so much as one argument, and yet hither should you haue bent all your forces. About the Maior you bestow a little more paines, endeavouring to fortify it with fixe reasons: which although they bee to little purpose, yet to giue you the more satisfaction, let vs briefly examine them. And first that which is in order first.

1. Cor. 12. 27. *II. Because a true visible Church is the body of Christ, a*
 Exod. 19. 5. 6. *Kingdome of Priests, a Church of Saints, the household*
 1. Cor. 14. 33. *of God, the Kingdome of heauen, the Citie of God, the*
 1. Tim. 3. 15. *sheep of the Lord, a chosen generation, a golden Candle-*
 Mat. 13. 24. *stick &c.*
 31.
 Psal. 46. 4. 5.
 Ro. 1. 1. Pet.

2. 5. 9. Rev. 1. *These titles properly belong vnto the inuisible Church*
 11. 12. 13. 20. *consisting of those who are effectually called by sauing*
grace. And when they are said & affirmed of any visible
Church, you must vnderstand that the denomination is
in regard of the better part thereof, namely those Saints
who haue receiued the spirit of adoption, the earnest
penny of their euerlasting inheritance; not that no euill
men are mixed with them. In Corinth and Galatia as
there were many holy and faithfull seruants of God, so
were there many lewd and vngodly men also: for it is
well known that they were much pestered both with
error in doctrine, and corruption in manners. And yet
the Apostle S. Paul neuer sticketh at it to acknowledge
them

them visible Churches : which I am sure he would not haue done, had he thought that the mixture of bad and good in the same society did nullify a Church. Nay rather if he had beene of your humour he would haue aduized a separation.

- I. *How should it els haue Christ for the Prophet, Priest, & King thereof? or how should men know where to ioine and become members of the body of Christ, with assurance to haue him their head? &c.*

Heb. 3. 1. 2. 3.
& 5. 6. 9. &c.
12. 28. Mat.
28. 18. 19. 20.
Pl. 110. 1. 4. 1.
Pet. 2. 4. 5. 25.
Act. 2. 41. 47.
Eph. 1. 22. 23.
2. 19. 22.
Heb. 12. 23.

It is the *Inuisible Church*, the Church of the first borne, as S. Paul calleth it, whose names are enrolled in heauen, vnto which Christ properly and vniuocally is a *Prophet, Priest, and King*. For he is a *Head* in such manner vnto those only who are knit together with him in the same mysticall body by the vnity of the same spirit, and to whom hee communicateth from himselfe the sweet influence of life, sense, motion, euen *grace for grace*, as S. Iohn speaketh: Is he not then a *Head* also of the visible Church? yes, as it is a Church: it is a Church equiuocally, and so is *Christ* the *Head* thereof. For hypocrits and wicked men mingled with the good are not members of Christ, as *Ambrose* saith, but of the diuell, and therefore Christ properly is not their *Head*, *Head*, and *Body* being *Correlatives*. Who are *Elected* and by true Iustifying Faith are ingrafted into Christs body you may charitably iudge, but cannot certainly know: for God only knoweth who are his. Neuertheles where you see a Society of men professing entirely and in vnity the truth of Christ, ioine your selfe vnto them, knowing that they are a *Christian orthodoxall Catholick Church*.

And:

And assure your selfe that there are among them sundry who are the deare Saints of God and professe the truth in sincerity and vprightnes of heart also: which if you shall do together with them, you need not doubt but you shall haue Christ to be your head.

Mat. 28. 18.
19. 20. 2. Cor.
6. 17. 18. Lev.
26. 11. 12.
Ps. 46. 4. 5.
Ez. 59. 20. 21.
Ez. 37. 27. 28.
& 48. 35.

3. *How should it els haue assurance of the promises & seales of Gods Couenant, presence, and blessing to belong and appertaine vnto them?*

The promises of Christ are proclaimed in such mixed companies vnto all on condition of faith & repentance, though actually performed vnto those only who actually haue performed the condition by repenting and beleeuing. And to these the Seales of the *Couenant of grace*, the presence of God, & his blessings do appertaine also. If then you would bee assured that both the promises & seales belong vnto you, ioine your selfe to such companies, and performe the condition with them, and the *Spirit* of adoption will certifie and assure you thereof. If you will not, you must seek out of the world, or hang cuer in doubt: for in the world there are none but such companies.

Act. 2. 41. 42.
47. 11. 21. 24.
18. 27. Mat.
18. 17. 20. 1.
Cor. 5. 4. 5.
12. 13. Ps.
149. 9.

4. *How els should it haue or vse the power of Christ to receiue in members ioyning vnto them, or to cast out such as are obstinate offenders?*

It is true there is a power giuen by Christ vnto the Church to receiue into their Society such as professe the entire Faith of Christ in Vnity: but whether they professe the same in sincerity also, that the Church cannot tell.

tell, and yet receiues them. Againe ther hath power to censure and cast out obstinate offenders : but yet hereby it appeares that the Church visible is a mingled cōpany, and that offenders are to bee accounted members thereof vntill by a legall proceeding they be cut off. Suppose that the Church grow remisse in denouncing offenders, and tolerate them too much : this argues that corruption is crept into the Church, not that is no Church.

5. *Because that euery Church as they haue Communion with Christ, and are one body with him : so haue they Communion also one with another, and are all one body : and by communion with open wicked retained among them are all defiled.*

1. Cor. 10. 16.
17.
Hag. 2. 12. 14.
1. Cor. 5. 6.
Num. 19. 13.
20. 22. & 5. 2.
3. Heb. 12. 15.

The members of euery Church haue (I grant) both Vnion and Communion one with another : the Christian Church in the Christian Faith, the Orthodoxall Church in the entire Christian Faith, the Catholicke Church in the entire Christian Faith with Vnity, the Inuisible Church in the entire Christian Faith with Unity and Sanctity. This last Vnion and Communion is onely among the Saints : the former may bee both betweene good and bad. That if you speake of, you speake not of a Visible Church, and so nothing to the purpose : this if you speake of, you speake vnto the purpose, as wee haue shewed.

Moreouer, to say that the toleration or presence of open wicked finners in the Church defiles either the godly or the holy things of the godly, is to make the sin of the wicked more powerfull to hinder the descent of heavenly blessings, then Christs loue and vnion with vs is auayleable to conuay them vnto vs. And then was

Christ much to blame, who suffered the Sacrament euen at the first institution to be polluted with *Judas* presence. But you should consider that private conuersation is one thing, and publicke Church-meetings another; which you ignorantly confounding beguile your selfe. Privately you may refuse at pleasure to conuerse with the wicked: in publicke assemblies you cannot auoid them. That is in your owne power; but to remoue them thence is in the Magistrats only.

Pl. 84. 10.

Cant. 16. 7.

Of. 2. 2. 19.

20. 2. Cor. 6.

15.

Reu. 1. 11. 12.

20. 17. 1. 5.

6 How else should a true and visible Church bee truly and rightly distinguished from all false Churches?

Here at length haue you discovered vnto vs the very ground of your error, in that you cannot see how a true visible Church can bee distinguished from a false, if notorious offenders bee suffered to haue any communion therein. Learne then that true and false Churches are differenced by hauing or wanting the forme and essence of a Church. The Christian Church is discerned from Heathnish; Iewish; Turkish congregations by the Christian Faith; an Orthodoxe Church from an Hereticall by an entire Faith: a Catholicke from a Schismaticall by an entire Faith held in Unity: and the Inuisible Church from all other by the Sanctity of euery member: but this is knowne to God onely, the rest may bee discerned by man also. You ought therefore to put a difference between a Corrupt Church and a false Church. A false Church wanteth the essence and therefore is no Church: a corrupt Church wanteth onely the purity it should haue, yet hauing the essence it is a Church. Which if you had well considered you would not haue condemned.

ned our Church (if yet so corrupt as you weene) for no Church, vntlesse you would also say a sicke man were no man: much lesse would you haue rent your selfe from it.

And thus you see your second ground failes you also, and that you haue not demonstrated that sound members are to separate themselues from the communion of the whole body because of a few rotten members. Now therefore except you haue stronger arguments then here you haue sent me, or can adde more strength and vertue to these: I must intreate you to remember your promise that if it could appeare by euident remonstrance that your grounds were sandy & deceitfull, you would retire your selfe into the bosome of that Church out of which you haue so scandalously withdrawne your selfe. Which if you shall sincerely doe, you shall both quit your selfe of the fearfull sin of Schisme into which you are fallen, and reunite your selfe vnto as glorious a Church, as I verily belecue hath beene since the Apostolicall and Primitiue times.

Remember from whence thou art fallen and repent.

Reuel. 2. 5.



OF VOWES AND SPECIALLY THAT OF VIRGINITY.



OVR desire to bee resolved touching the vow of Virginitie or Single life, both how lawfull it is, & how farre it bindes. I will endeauour to satisfie you as breefly and plainly as I can: first shewing you what is the nature and definition of a vow in generall, and then applying it vnto your particular question for the more easie and fuller determination thereof.

1. A vow rightly defined is a *promise made vnto God of things lawfull, by such as haue power so to doe, thereby to testify their affection and duty towards him.* This short definition containing the whole and entire nature of a lawfull Vow, I will for your better vnderstanding vnfold in the seuerall parts thereof,

2. I call it a Promise not a Purpose: for a Purpose being only an inclination of the minde to do something, binds

binds not vnto performance, and is alterable without sin: But a Promise comprehendeth both a Purpose and Obligation also, binding the Conscience vnto performance: absolutely, if the forme of the Promise be absolute, conditionally if conditionall.

3. And this promise whether it be internally conceived in the heart or externally vttered by the mouth, it is all one vnto God, who vnderstandeth as well the language of the one as of the other. Yet as in Praying so in Vowing speech is not vnprofitable, the solemnity thereof both more inwardly affecting our selues, and by example more edifying others.

4. The Party to whom Vowes are to bee directed is God only: for it is a part of diuine worship, and employed in the third commandement. A part of diuine worship I say simply if it bee of things commanded, if of things indifferent accidentally only; inasmuch as it is referred to the worship of God, and therefore cannot without sacriledge be giuen to any creature.

5. How then can the Popish Church vowing vnto Saints quit herselfe of notorious Idolatrie: specially seeing by the confession of Molanus a principall champion of hers, a Vow is an act of latria, that is of such worship as is due vnto God. Neither can she cloake her Superstition, with any shew of Scripture: for Bellarmine himselfe freely acknowledgeth, that *when the holy Scriptures were written, the custome of vowing vnto Saints was not yet begun.*

Theol. Prae-
comp. tract. 2.
c. 8. art. 33.

De cult. Sanct.
c. 9.

6. The matter of a vow is things lawfull, whether they be necessary as being commanded, or arbitrary as being neither forbidden nor commanded. For that duties commanded may be vowed appeareth euen by the

In Psal. 46.

vow in Baptisme. And although vertues, as Chrysostom saith, be due vnto God albeit they be not promised: yet what letteth but what God bindeth vs vnto by precept, we by vow as by a new knot may also bind our selues vnto.

De Monach.
c. 19.

Instit. Mor. l.

11. c. 14.

7. Bellarmin indeed is bold and affirmeth that it is the common opinion of Diuines; that the Promise in Baptisme is not properly a vow: but Azorius his tellow Iesuite can tell him otherwise, that the ancient Diuines together with the Master of the Sentences seeme to thinke that Baptisme is a vow properly and truly so called.

8. That things of an indifferent and middle nature may also be Vowed is granted of all hands, God hauing permitted vnto the Church and members thereof iudgement and dispensation of them. Yet this must be vnderstood with caution; for seeing as Saint Paul saith, those things that are lawfull are not alwayes expedient; and things otherwise lawfull may in regard of circumstance become vnlawfull, those indifferent things that are mixed with such circumstances cease during the while to be the matter of a Vow.

9. Iustly therefore are excluded from being the matter of a Vow, first all such actions as are in their owne nature euill, next such as hinder a greater good, then those that crosse the generall Vow made in Baptisme, farther such as are impossible and out of our power, moreover such as are friuolous and vnprofitable, finally those things that are naturally necessary, and if there be any other besides of the like quality.

10. I adde farther by such as haue power so to doe: for none may Vow but they who by their vocation haue liberty thereunto. Now this vocation in regard of things commanded extendeth vniuersally vnto all, and there-

fore

fore it is free for euery man to vow them. But in respect of things indifferent it stretcheth not so farre: For first they who by reason of age or distemper haue not the use of reason or iudgment; secondly they who are vnder the authority, and iurisdiction of others, hauing not power of themselves because of their calling may not nor cannot lawfully vow without the consent and good liking of their superiors.

11. This condemnes the impious practich of Popish Friers, who inueigle yong youths from the obedience of their parents, and without their consents intangle them in the vow of Monasticall life, treading directly in the steps of their Great-grand-father *Eustathius*, against whose wicked doctrine the Councell of *Gangrathus* decreed, *If any children shall forsake their Parents especially being faithfull upon occasion of Religion thinking it iust so to doe, and shall not rather performe due honor vnto them; reuerencing euen this in them that they are faithfull let them be accursed.*

12. Finally the End of a Vow is partly to testify our affection to God, as namely our thankfulness for benefits receiued: and partly our duty in carefulnesse to preuent sinne, and to preserve and increase Gods graces in vs. In a word it serues as an instrument or helping meanes to further our obedience to Gods Lawes. And because the End it selfe is of greater importance then the meanes conducing vnto the End, surely Obedience must needs bee better then Sacrifice, that is, then the Vow which fitteth only vnto it.

13. The *Romish Church* therefore teaching that vowes are of greater perfection in this life, and deserue an higher degree of glory in the next, then the very works of

Comment. in
Mat. 19.

of the Morall law, cannot be excused of manifest blasphemie. Which it seemes Cardinal Cajetan also saw when he said, that Christ prescribeth no vow to him that will obtaine perfection of life: because the obtaining of perfection consisteth not in the bonds of vowes but in the works themselves.

Psal. 15.

Deut. 23. 21.

De leg. spec.

14. This being the true nature and definition of a vow, I conclude as touching the Obligation or bond thereof, that every vow thus made vnto God, in such Forme, of such Matter, by such Persons, to such End, as wee haue said, bindeth the Conscience vnto performance: in so much as the breach thereof is no lesse then mortall sin, and very dishonorable vnto God. For if lawfull promises are to bee held with men, much more with God. And if wee be slack to pay them, wee will surely require them of us, and so should it be sworn vnto.

15. But what if a man haue rashly vowed that which is vnlawfull? Surely in such a case it is better to retract the vow, then by keeping it to adde sin vnto sin. For a vow, saith the Canon, may not be the bond of iniquity: and excellently to this purpose counselleth Philo: the Jew, Let such a one therefore abstaine, saith he, and humbly entreat God of his Clemency to pardon the vnadvised rashnes wherby he was so headlongly carried to sweare: for to double the offence when thou mayst discharge thy selfe of the one halfe, is extreme madnes, and scarcely ever curable.

16. Now let vs apply what hath beene said vnto the particular vow of virginitie, or single life. And first whereas nothing may be the Matter of a vow but that which is lawfull, and things lawfull are of two sorts, eyther simply and morally good, or arbitrary and indif-

ferent:

ferent: surely Virginitie cannot be ranked in the first order. For to vse no other then *Gersons* reasons, Morall vertues are commanded, and are not destroyed but by vice, and being lost may bee recouered by repentance. But Virginitie is no where commanded, and is destroyed by Matrimony which is no sinne (although Pope *Syricius* heretically call it vncleannesse and pollution of the flesh) and being lost cannot possibly be recouered. And therefore howsoeuer it may giue a kind of luster and grace vnto vertue, yet vertue it can be none.

17. Hereupon it followeth that Virginitie and Marriage are not in themselues acceptable vnto God one more then another, but that it is the mind which rightly vseth both the one and the other which is pleasing vnto him: and that they are rather diuers sorts of life, then differences or degrees of liuing better or worse. Specially, seeing as *Gregory Nazianzen* saith, *A man may in marriage attaine as great glory of vertue as in Virginitie or single life.* In a word it is onely a matter of indifferencie.

10. And being indifferent, although in it selfe to be lawfull and free, yet (according to the nature of indifferent things) circumstance may alter the lawfulness and freedom of it vnto particular persons. As namely to those who want either the Calling, or the Gift: the Gift by which they know themselues able to containe, the Calling by which they are in their owne power, and to dispose of themselues for their state of life,

19. That euery one hath not the Calling because it is euident I will spare labour to proue it. That euery one hath not the gift, our Sauour Christ himselfe witnesseth saying, *All men cannot receiue this saying but they to whom*

P. 3. de Con-
sil. Euang. &
Itat. perfect.

In laud Basil.

Mat. 19. 11. 12.

it is giuen, and againe, *Hee that is able to receiue this let him receiue it*: and Saint Paul, *Euery man hath his proper gift of God*, and it hee cannot containe. Whereupon
 1. Cor. 7. 7. 9. *Saint Hierome*, *If all could bee Virgins our Lord Christ would neuer haue said*, *Hee that can receiue it, let him receiue it*: otherwise as Saint Augustin saith, *Hee might haue said*, *All receiue not this saying but they that will, if it be true which they say*.

Contr. Iouin.
l. 1.

Contr. Iulian.
l. 5. c. 10.

Ep. 199.

20. Now they that want the Calling and yet Vow so, transgresse the fift Commandement withdrawing their obedience from their superiors in those things wherein they owe obedience. In regard whereof S. Augustin sharply reproveth *Editia* for Vowing continency without her husbands consent. And they that want the Gift so doing intolerably abuse, and in most presumptuous manner tempt the Diuine Maiesty, promising vnto him impossibilities, or which they are not assured they can performe. So that vnto those which either want liberty by reason of the Calling, or ability in respect of the Gift, such a Vow is vtterly vnlawfull.

Pro. 30. 25.

21. But perhaps you will say, the Gift may bee obtained by Fasting and Prayer, Christ himselfe hauing thus promised, *Aske and you shall haue*. First grant it bee so, yet is it very preposterous first to vow, and then to seeke for the Gift: for as *Salomon* saith, *It is a snare for a man after the vow to make inquirie*. Otherwise I deny not but a man may vow Continence if hee be already assured of the Gift, and that he can containe.

22. Neither doth it follow that euery one which by Prayer seeketh the Gift shall obtaine it. For the promise is to bee vnderstood of those necessary gifts without which there is no saluation, and not of those extraordinary

nary & peculiar gifts, the want of which no way hindereth saluation. Those if we aske in Faith wee shall surely obtaine: these if we aske we haue no assurāce to obtaine, because wee may bee saued without them. Surely *Gregory Nazianzen* much complayneth of the inordinate boyling of his lusts in his old age, which he had happily repressed in his youth. And *Hierome* also confesseth that notwithstanding hee had beene the companion of scorpions and wild beasts in the wildernesse, notwithstanding his face was pale with fasting, his body cold, and his flesh dead, yet the fires & heats of lust still were burning in him.

In carm. de
rebus suis &
decalam anim-
mæ suæ.
Ad Eustoch.
de custod.
virg.

23. But faith Doctor Bishop, Continency is necessary to saluation vnto all those that haue Vowed it: for the breach of the Vow is dishonour vnto God, and damnation vnto themselves, and therefore being necessary, wee shall vsing the meanes assuredly obtaine it. This is right to subiect the prouidence of God in the dispensation of these peculiar gifts vnto our temerity and rashnes. I beseech you, if a man haue vowed to prophesie, or to speake with strange tongues, or to worke miracles, must God needs bestow those gifts vpon him vpon his importunate suite, least otherwise hee should breake his vow, and hazard his saluation?

24. Nay rather let such a one humbly repent and beg pardon for his rashnesse, that hee hath so vnaduisedly entangled himselfe in such a desperate snare: and let him in the Name of God vse the remedy which God hath appointed; that is as Saint *Paul* saith, to marrie, For saith he, *If they cannot containe, let them marrie: for it is better to marrie then to burne.*

1. Cor. 7. 9.

25. This indeed, they say, is good and wholesome

counsell for others: but as for Votaries, it is a greater sinne, saith Cardinall *Campegius*, for them to marrie then to keep many whores at home. A Priest marrying, saith *Coster*, sinneth more grieuously then if hee keep a Concubine. Both are euill to marry and to burne, saith *Bellarmino*, but the worse of the two is to marry. Thus you see, hauing once past the bounds of modestie, how egregiously impudent and shamelesse they are growne.

Slcid.com. l. 4.

Ench. c. 25.

l. 1. ep. 11.

Har. 61. A.
postolici.

26. But of a farre different opinion was *Cyprian*, If they who haue dedicated themselues to *Christ* cannot or will not perseuere, it is better for them to marrie, then through wantonnesse to fall into the fire. And *Epiphanius*, Better is it for a man that is fallen from his course of virginity or single life, publickely according to the law to take a wife vnto him, and a long time to repent him of falling from virginity, and so to be restored into the Church againe, and not dayly to bee wounded with secret darts, by the wickednesse which the Diuell bringeth vpon him. Thus the Church useth to teach and with these medicines shee healeth. The same is the counsell both of *Hierome* and *Augustin*.

27. And what madnesse is it for a man hauing inconsiderately vowed that which he cannot performe, not to remedy himselfe by marriage which is the ordinance of God, but by fornication, whoredome, and vn-naturall *Sodomitie*, which are the works of the Diuell? Is not this with the old Giants furiously to warre against God himselfe? And what barbarous cruelty is it so to tyrannize ouer the Consciences of men in regard of their vnauoidable infirmities, that either they must inwardly burne in the scorching flames of filthy lust, or quenching them with the sins of fornication or adultery or that which is worse thrust themselues headlong into the vn-quenchable

quenchable fire of Hell? But were it not for this doctrine of Diuels wee should want one principall argument to proue that Church to be Antichristian.

28. Which Antichrist, together with his Diuellish doctrines, as thou hast already begun to consume with the blast of thy mouth: so *Come Lord Iesu come quickly*, that thou maist finally also abolish them with the brightnesse of thy comming. In the meane season of thy goodnesse either grant vs the Gift, or sanctifie the meanes vnto vs, that keeping our selues cleane both in body and soule, wee may bee presented vnto thee as pure and vnspotted Virgins in the last day. *Amen.*





A LETTER.



INSTEED of a few words which I promised to write you, I haue here sent this little treatise, which if you diligently read and peruse, it will more fully informe and resolue you then I should haue done. Neuerthelesse, that I may in some sort discharge my promise, and not altogether faile your expectation, in few words thus. I would wish you diligently to remember that to bee grieued and troubled for sinne is a necessary duty, and that it ought to be so. For as in the poole of *Bethesda* there could bee no cure wrought vntill the Angell had troubled the water: so neither is there any remission of sinnes and healing of the soule, vntill by the worke of Gods Spirit the heart bee bruized and broken. When such an Angell as *Peter* was, shall by his powerful preaching haue pricked the Conscience, and made men both to see their sinne, and to feele the misery thereof: then and not before doe they crie out, *Men and Brethren what shall wee doe?* Sorrow for sinne is a blessed sorrow. A broken and contrite spirit God neuer yet despised. Those, and those alone who feele the heauy
load

load and burden of their finnes doth Christ inuite vnto him, and vnto them doth hee promise refreshment. Hee that oftentimes watered his couch with his teares, and as oftentasted the sweet consolations of Gods blessed Spirit, hath out of his experience seriously affirmed that whosoever soweth in teares shall surely reap in ioy, and a day of reioycing shall euer succeed the night of mourning. And to speake the truth, sorrow was made for nothing but for sinne. A potion is made onely for that disease which it is able to cure: and sorrow for that onely which it is able to remedie. Losse of friends, health, wealth and the like were neuer yet recovered with weeping: but the teares of true repentance haue euer cleansed the soule from sinne, and purchased both pardon and fauour from God. Sorrow therefore was made onely for sinne. Mourne then in Gods name for your finnes: but yet take heed you mourne not as those that are without hope. You cannot doe a greater wrong vnto the infinite mercy of God, and the inualluable merits of Christ your Sauour, then to thinke them lesse then your finnes or demerits. If Satan suggest any such thing vnto you, spare him not, but tell him heelies: for Gods goodnes cannot bee outreached by mans wickednesse, and where sinne doth abound, grace doth much more abound. If your finnes were as red as scarlet, yet vpon your true repentance God both can and will make you as white as snow: And of your repentance you cannot well make doubt, there being in you, as you haue confessed vnto mee, both hearty sorrow for finnes past, and vnfained resolution of amendement for the time to come, which are the two essentiall parts of true repentance. Yea but you haue committed that sinne which is vnto death and

can neuer bee forgiuen nor in this nor in the next world. If so, to what end doe you seeke vnto mee for comfort? And why doe I wast paper in writing vnto you? But vpon what ground haue you entertayned this conceit? Forsooth you haue often sworne and forsworne against your knowledge. I will not extenuate your sin: it is I confesse grieuous and fearefull, neither would I willingly hinder you from a long penance in sackcloth and ashes for the same. Howbeit I would aduise you to steere right betweene these two dangerous gulfes: for as you must not make mole-hills of mountaines, nor frailties of furies, so neither must you of euery sinne, though otherwise heinous and enormous make that vn pardonable sin against the Holy Ghost. It is not often swearing or cursing, no nor forswearing or periury and the like, which God neither can nor will forgiue. For then what should become of that worthy Apostle Saint *Peter*, who forswore his Lord and Sauour, euen against his Conscience, and that not once but thrice, with most horrible execration and cursing? you haue not sinned in so high a nature as *Peter* did, neuertheless now that Christ looketh backe vpon you as hee did on him, touching your heart with consideration of what you haue done, I giue you good leaue to goe forth with him and to weep as bitterly as you can. But despaire not of pardon, nor count it the sinne against the Holy Ghost, for so did not hee. That sinne is no lesse then a wilfull, malicious, and obstinate denying of the foundation, namely that Iesus is the Mediator and Redeemer of the world. It is a totall apostasie from the Faith, when the whole man reuolteth from the whole Christian Religion wholly, with an obstinate resolution neuer to returne to it any more. This sinne

sinne I know you are farre from, and you dare not say you haue committed it. Neither is it possible for him that is guilty thereof to doe as you now a long time haue done, that is to mourne and lament for his sinnes. His stubborne and reprobate heart is not so tender, but being past all sorrow and feeling rather reioyceth in his desperate and malicious obstinacy. More I might write, but let this little booke I send you bee instead thereof. It remaineth that henceforward you play the valiant souldier of Christ, and suffer not your selte any longer to be led by passion, but onely by the rules and directions of Gods blessed Word. For my part I will not cease to pray vnto the Father of our Lord Iesus Christ for you, that this pricke may be eftsoones taken from you: or if for you further exercise and triall hee delay you a little longer, that yet your Faith may settle and rest vpon that answer which God gaue vnto *Paul* being in the like case, *My grace, is sufficient for thee. Farewell.*





THE BLESSED
VIRGIN MARY
 IS TRVLV

Deipara, the Mother of GOD.



HIS Proposition either in expresse or equiuallent termes hath euer been held by all *Orthodoxe* writers both ancient and moderne: specially those who haue liued since *Nestorius* broached the contrary heresie. This *Nestorius* about foure hundred yeeres after Christ was Patriarch of *Constanti-*
nople, who when his Chaplaine *Anastasius* had publickly taught, that the blessed Virgin *Mary* ought not to bee called the *Mother of God*, was so farre, saith *Socrates*,

L. 7. c. 32. from checking in him these blasphemies against Christ, that hee maintained him in it, and rejected himselfe the word *Deipara*, or *Mother of God*. Wherefore hee was banished into the Ile *Oasis*: where hee died miserably, having his accursed tongue earen out with wormes. But as I say the Church of God hath ever held and defended the contrary, which I proue by vnanfiverable reasons. And.

Can. 1. First by generall Councils. In the Council of *Ephesus* it was thus decreed. *Whosoeuer confesseth not the holy Virgin to bee Genitricem Dei, the Mother of God, let him bee anathema.* The Council of *Chalcedon* confirmed the same, ratifying the Acts of the *Ephesine* Council. And the fift Council of *Constantinople* thus defines, *If any say the glorious Virgin Mary is not truly but abusively Genitrix Dei, that is, the Mother of God, let him bee Anathema or accursed.*

Secondly, by ancient Fathers both before and since *Nestorius*, who all stile her *Deiparam*, the *Mother of God*. *Origen* largely discourses, and renders many reasons why shee should bee so called. *Eusebius Pamphili* saith, that the *Empresse Helena* honored *Deipara partum*, the birth of the *Mother of God*. *Cyrill of Alexandria* president in the foresaid Council of *Ephesus* in his *Anathematismes* sent to *Nestorius* saith that *Marie genuit, carnally begat him that was made flesh, even the Word of God: and anathematizeth them that deny her to bee Genitricem Dei, the Mother of God.* *Gregory Nazianzen*, *If any believe not the Virgin Mary to be Genitricem Dei, the Mother of God, let him bee separated from God, Leo, Accursed bee Nestorius, who beliewed not the Blessed Virgin to bee Dei Genitricem, the Mother of God.* *John Cassian*,

It is not lawfull to say Christ and not God is borne of Mary. *L. 2. de. Incar. Prosper of Aquitani, The Virgin Mary bare Christ who is God of Heauen. Hesychius, Therefore to note the Natiuitie of Christ, the Sacrifice is said to bee baked in an oven, to wit in the Wombe Genitricis Dei, of the Mother of God. Augustin, Mary therefore begat, and begat not the Sonne of God. She begat him when Christ was borne of her according to the flesh: Shee begat him not when the Sonne without beginning issued from the Father. Vincentius Lirinensis, Anathema to Nestorius denying God to bee borne of the Virgin. Many more Fathers I could easily alledge, but I presume one Decade of such witnesses is euidence sufficient.*

Thirdly, by latter writers of the reformed Churches, who maintaine the same Faith of the Fathers. *Caluin, We are to abhorre the Heresie of Nestorius, that was, that Mary is not the Mother of God. Againe, Hee that is the Sonne of God, the same is the Sonne of Mary. Beza, The Church hath rightly defined against Nestorius, that Mary should be called Θεοτοκος, the Mother of God. Peter Martyr, Wee confesse that the Sonne of God is borne of the Blessed Virgin, neither doubt wee to call Mary Θεοτοκος, the Mother of God. Sadeel, Iustly was Nestorius condemned, denying the holy Virgin to bee Deiparam, the Mother of God, seeing our ancestors haue constantly defended that Mary is Θεοτοκος the Mother of God, though not the Mother of the Diuinity. Danaus, It is manifest that Mary may and ought to bee called Θεοτοκος the Mother of God. Polanus, It is rightly said of Christ that hee is God borne of the Virgin. Bucanus placeth among doctrines repugnant to diuine truth this of Nestorius, that Mary is not Θεοτοκος the Mother of God. Tilenus, The Blessed Virgin is truly called Θεοτοκος the*

L. 2. com. in. Lev. 2.

Cont. Felix c. 12.

Ca. 11.

Inst. l. 2. c. 14. s. 4.

Referr. See.

In Luc. 1. 38.

Di. l. de Corp. Christ. loc.

De ver. humanat. Christ.

In Aug. de her. c. 91. Part. 1. 1.

Loco de Christ.

Synt. de Nat.
Christ. n. 19.
Ser. c. 18.
On Creed.

Præmonit.

Mother of God. Perkins, Hence Mary is called ~~Dei~~ the Mother of God though shee be not the Mother of the Deity. And, Shee must bee held to bee the Mother of the whole Christ God and Man: and therefore the ancient Church hath called her the Mother of God, yet not the Mother of the Godhead. Finally the great Defendor of the ancient Catholicke and Apostolicke Faith King IAMES, I acknowledge her to bee the Mother of God, seeing in Iesus Christ the humane nature cannot bee separated from the Deity.

Fourthly, by the Creed of the Apostles so vniuersally receiued of all Churches: wherein all true Christians professe, that they belieue in Iesus Christ, the onely begotten Sonne of the Father, and that he was conceived of the Holy Ghost, and borne of the Virgin Mary. If the eternall sonne of God were borne of the blessed Virgin, then must shee needs bee the *Mother of God*. The Creed therefore of the Councell of Chalcedon thus expoundeth and openeth it, *Borne of the Blessed Virgin and ~~Dei~~ Mother of God.*

Neither may wee thinke that the holy Church of Christ hath vnaduisedly or rashly beleeued this doctrine: but vpon firme and vnmoueable grounds both of Scripture and the analogie of Faith. For first Scripture euidently teacheth it. *That holy thing which shall bee borne of thee, shall bee called the Sonne of God, saith the Angell Gabriel: and Elizabeth, whence commeth this that the Mother of my Lord should come to me?* By which place saith Beza, it is expressely manifest against Nestorius that Mary is ~~Dei~~ the Mother of God. Againe, if Mary bee the Mother of Iesus Christ, and Christ be God, it followeth of necessity that she must be the *Mother of God*. Nay
doth

doth not the Prophet directly say that *the child borne vnto us is the mighty God*? In a word, it will not I trust be denied, but that *Mary* is the Mother of him that was Crucified, that died, that *shed his bloud*, that was seene with the eye, and felt with the hand. But it was the *Lord of glory* that was Crucified, that was obedient to the death, that shed his bloud: it was the Lord of life that was both seene and felt. And therefore is *Mary* also the Mother of the Lord of glory, the Mother of the Lord of life, the Mother of him that is equall with God, and consequently God, seeing none is equall vnto God but God.

1. Cor. 2. 8.

Phil. 2. 8.

Act. 10.

1. Ioh. 1. 2.

As Scripture, so the Analogie of Faith also confirmeth it. For no reason can be rendred why *Mary* should not be the *Mother of God*, but eyther because Christ is not God, or because the humanity was the subject of Conception and Birth before it was assumed by the Word, or lastly because the Humanity was neuer assumed into the Vnity of the same Person, but remained a distinct person by it selfe: all which were the damnable blasphemies and heresies of *Arius*, *Photinus*, and *Nestorius*, the first of *Arius*, the second of *Photinus*, the third of *Nestorius*. Therefore contrarywise I argue thus, If Christ bee God, and the Humanity were at the first creation thereof preuented from subsisting in it selfe, and neuer had subsistence but in the Word, so as both Natures constitute one onely *Hypostasis* or Person: certainly there cannot bee two Sonnes, one of God, and another of *Mary*, but the *Sonne of God* must needs be the Sonne of *Mary*, and so *Mary* be the *Mother of the Sonne of God*. And as by reason of this *Hypostaticall union* Christ himselfe doubted not to say, *The Sonne of Man came downe*

downe from heauen: so the same analogie and proportion of Faith requires vs to say, *The Sonne of God is borne of the Virgin Mary*, which as *Vincennus Lirinensis* saith, is most catholically beleued, and most impiouly denied.

Much more might be added hereunto: but to them that iudge of persons by the Faith this is too much, and enough euen to them that iudge of Faith by Persons. Only from hence I inferre first that *Titius* confounding Papists in open pulpit for calling the blessed Virgin *Deiparam*, the Mother of God, either knew not what he said, and so proued himselfe but a nouice in Diuinity: or if hee spake aduisedly and out of iudgement, it was no lesse then professed heresy. Secondly that I disapproouing *Titius* therein, cannot iustly bee taxed of tricks or niceties on *spirit of contradiction*, vnlesse together with mee, *Councils*, *Fathers*, *Protestants*, the *Apostolicall* and *Chalcedonian Creed*, *Scripture* and the *Analogie of Faith*, vndergoe the same censure. Lastly, that as *Seneca* (otherwise an excellent Moralist) spake very irregularly when hee said *Drunkennes would sooner be commended in Cato, then Cato condemned for his Drunkennes*: so you (though els I perswade my selfe a sound and *Orthodoxe Christian*) much swarued from the rule of Piety and Faith, when you chose rather to excuse *Nestorianisme* in *Titius*, then with me to condemne him for it. And all least some who haue ouer prodigally bestowed transcendent and immoderate prayes vpon him, should seeme eyther too weake in iudgement, or too strong in passion.



M. ANTONIVS MURETVS
his Institution for Children
translated.



Y Sonne while you are young
These precepts learne of mee:
Beare them in mind not on your tongue,
And let them practiz'd bee.

First see you serue and feare
The God of heauen aboue:

Then Parents deere, and such as beare
The roome of Parents loue.

To lie count it great shame:

What thereby can you gaine?

If you haue err'd confesse the same,
So grace you may obtaine.

Seeke learning greedily:

Then learning what more sweet?

By it you may most readily
With wealth and honor meet.

D d d

If

If any shall you chide
 When you haue faulty been,
 Thanke him therefore and then take heed:
 He chide you not agen.

The man that speakes you faire
 Count him not straight your friend :-
 He hates the child that doth him spare
 When as he doth offend.

Who once hath you deceiu'd:
 With flattrring words and faine :-
 He when occasion is perceiu'd
 Will you deceiue againe.

If you be wise nor none,
 Nor euery one belieue :-
 You loose your credit by the one,
 Th'other will you deceiue.

If sin you should commit,
 Or in your mind should plot:
 God who sees all things seeth it,
 Though man perceiue it not.

To none but friends well tride,
 Your secrecies reueale :-
 And what you would haue others hide,
 First you your selfe conceale.

Fixe not your eye on things,
 Uncomly to be done:

By

By wanton fights young tenderlings
Soone take infection.

Refraine and turne your eare
From filthy ribaldrie :
Such as delight therein forbear
To keepe them company.

Vnpleasant if the root
Of studie seeme to you :
Yet doubles sweet & wholesome fruite
In time from thence will grow.

If you in play delight,
That pleasure soone decays :
If in your booke, the benefit
Thereof remaines alwayes.

If rest bee moderate,
Health it and strength doth breed :
But duls the spirits and doth rebate
Wits edge if it exceed.

Whiles others good you seeke,
Good to your selfe you gaine :
Vnlesse you louing be and meeke,
Loue can you not obtaine.

Wonder not when you see,
How wicked men doe thriue :
God will at length reuenged bee,
Though he a while repriue.

If rest you seeke and ease,
 Spare you no paines in youth:
 For after labour quietnes
 With dignity insueth.

Looke often in your glasse,
 And beauty if you finde,
 Beware you doe it not deface
 With vices of the minde.

But if therein you see,
 Your selfe deform'd and foule:
 Let that defect supplied be
 With vertues of the soule.

Do not what you would dread
 To doe if men did see:
 And let your selfe to you instead
 Of many a witnesse be.

To shew you much should heare,
 And few should be your words:
 Nature to you a double eare,
 And but one tongue affords.

Haue care you oft behold,
 What you would safe should bee:
 Theeues seldome are with those things bold
 Which oft the eye doth see.

Slouth fawnes at first and fleeces,
 But euer ends in shame,
 Industrie

Industrie rigorous first appears,
But breeds immortall fame.

Or tast no wine, or it
With store of water drench:
For youth in wine to take delight
Is fire with fire to quench.

Let your looks modest be,
Your speech courteous and kinde:
So doing shall you easily
Much loue and friendship finde.

In your desires let not
Wealth more then vertue sway:
Vertue by wealth cannot be got,
But wealth by vertue may.

What so you learne that stricke
To hold fast in your mind:
Else draw your water in a sieve
And vainly beat the wind.

Vndiscreet anger flee:
Then wrath what fouler vice?
What moues thereto greatesse praise will be
To you if you despise.

Elms high on mountaines place
With storms are often beat:
Whose fury shrubs doe feldome tast
That low in vales are set.

So at the great mans gate
Great dangers doe attend:
But euer to the meane estate,
The heauens more safety send.

A few words seasonably
If children speake is fit:
The one doth argue modesty,
The other argues wit.

The way to honest fame,
Would you faine learne of me?
'Tis this, be you in truth the same
You would be thought to be.

Who feares his Masters charge
The rod he needs not feare:
Who that contemnes and runs at large
The smart of this must beare.

Thrice happy child that growes
In vertue more then yeres:
Deserued prayse each one bestowes
On him about his peers.

On him they look, to him
They wish all happines:
But none vouchsafeth speech to them
That rust in idlenes.

Them all men doe despise,
The vulgar them deride:

Their

Their parents scarce with patient eyes
 Their presence can abide.

Sin hurts not then alone
 When we the same commit :
 For vse of sin makes vs more prone
 And apt againe to it.

What so is good pursue,
 If hard at first it seeme,
 Yet after vse and practice due,
 You easie will it deeme.

The good turne you receiue
 Extoll you and confesse :
 What you haue done giue others leaue
 To praise, make you it lesse.

When with vility
 Honesty cannot stand:
 You may not doubt but honesty
 Must haue the vpperhand.

And thus to you my child
 These few rules I commend :
 Which well obseru'd strange fruite will yeeld:
 Vnto you in the end.

Meane while that God above
 Whose mighty word and will
 What euer is doth rule and moue
 Blesse your endeouours still.

Whom

Whom early in the morning
 When you your bed forsake,
 And late at night when you returne
 Sweet sleep againe to take
 Meekly vpon your knee
 With humble vowes attend
 So pregnancy of wit will he
 And health of body send
 Yea better things then these
 Will he vnto you spare:
 Only refer all to his praise
 Both what you haue and are.

*To my Daughter E. D. Written
 on her Bible.*

Sith you my child the child of wrath were borne,
 From sinful flesh deriuing sinfull staine:
 Into Gods fauour can you not returne,
 If of the spirit you be not borne againe.

None are new borne but of immortall seed:
 That seed immortall is this word of truth.
 By it next vnder God I trust to breed,
 Your second birth who bred your former ruth.

This will in you subdue each sinfull lust,
 Your mind enlighten, and your hart create

Pious to God, towards your neighbour iust
And to your selfe sober and temperate.

This season will your greener yeares with grace:
And crowne your head when you haue run your race.

A Prayer.

MY sins O Lord haue me unworthy made
To lick the crums that from thy table fall;
My guilty soule dares not for comfort call,
That Now through famishment my strength doth fade:
But thou dear Lord that vaild in mortall flesh
For mans offence on bitter crosse didst bleed:
With bread of life my starued soule refresh.

My soule doth thirst like to the parched ground,
And humors moist are turnd to summers drought:
Thy burning wrath this inward heat hath wrought,
And feare of Hell my conscience doth confound.
But lord thou art an euerlasting well,
Whence purest streames of liuing waters flow:
O quench the flames wherein my hart doth glow,
And on thy banks let me for euer dwell.

Through stranger countries harborles I stray,
From *Paradise* exild, my natiue land:
And angrie *Cherubin* with burning brand
Of my returne doth intercept the way.

Thou art the way sweet *Iesu* thou the dore,
Yet harborles wast in a manger borne:
O let my soule faint, weary, and forlorne,

E e e

By

By thee recenter, then retire no more,

Ah who is me, for opened are mine eyes,
And now with shame my naked shame I see :
My soule abasht faine would thy presence see
And fory figleaues to her shame applies.

But Lord thy wardrobes store can nere be spent,
And whitest rayment thou doest sell for nought :
O let the robe of iustice forth be brought,
Therwith t'ineest this thriftles penitent.

My soule, o Lord, is fild with strange disease,
And cruell theeues haue wounded me so sore,
That nought but wound I am and bloody gore,
And on my life eternall death doth seize.

But Lord thou art that good *Samaritan*,
The skilfulst leach to salue a wounded hart :
O let thy precious balms soone ease my smart,
And dying soule preferue from endles bane.

In deepest dongeon comfortles I lie,
Ne of my debt can pay the lightest graine :
My Iailour *Satan* is, my sin the Chaine,
And bound with sin who can the bonds vnty.

But thou deare Lord hast broke the gates of Hel,
And with thy dearest bloud our debts doest pay :
O cancel thou my bonds my debts defray,
And from my hart all seruile feare expell.

*Pinde, thirstie, exild, naked, sick, in iaile,
Feed, quench, returne, coner, reconer, baile.*

A Hymne vnto Christ.

L Vte awake,
 Why sleepest thou so long?
 Come let vs musick make,
 And chant some holy song.
 My heart and voice shall with thy strings accord,
 To sing the prayse of Christ my King and Lord.

Brightest beame,
 Of brightest glory bred:
 The euerlasting streame,
 From purest fountaine shed.
 The light, the life, true God, chiefe good thou art,
 And of thy good to each wight doest impart.

Then thou wast
 When time was not begun,
 Without thee nothing past,
 By thee all things were done.
 The earth, the sea, the aire, the heauens aboue,
 By thee doth stand, doth flow, doth breath, doe moue.

God thou art,
 Yet didst our nature take,
 Enduring bitter smart,
 A peace for vs to make. [graue,
 Thy Crosse, thy Wounds, thy Blood, thy Death, thy
 Our sinfull soules from endlesse death doe saue,

Glorifide

Thou now in heauen doest raigne ,
 And forthy Saints prouide
 A place there to remaine,
 Where King is three in one, and one in three,
 Law perfect loue, and tearme eternity.

Lachryma.

IF by sighs, or teares, or cries,
 I could discharge the weight of griefe,
 Which on my soule so heavy lies,
 Soone would I find releefe.

My sad heart would vapour sighs,
 Mine eyes would streame forth floods of teares,
 My voice with shrikes and dolefull cries
 Would vent mine inward feares.

But my soule too deep is wounded,
 Nor can my troubled sprite
 By sighs, or tears, or cries be lightened
 Of those sorrowes me affright.

Shallow are those foords that murmure,
 Sleight sorrowes soone complaine:
 My heart, mine eyes, my voice astonied are
 With extreame disease and paine.

Thus my woes emprizned in my breast
 Still on me tyrannize:
 Happy, happy whose cares are blest
 With sighs, with teares, with cries.

Once

Once deare Lord vnworthy mee
 With gracious eyes thou didst respect:
 Thou shewdst me ioyes that none can see
 But Saints in Christ elect.

Now alas why doest thou frowne?
 Why doest thou gnash thy teeth at me?
 From highest blisse why am I throwne
 To lowest misery.

Shall thy wrath exceed thy mercy?
 Can pitie cruell proue?
 Shall death and hell, and flames that neuer die
 Seize whom thou sometime didst loue?

Ah sweet Iesu bee my Iesu,
 Though sin my soule haue slaine,
 Thy wine, thy oile, thy balme may life renue,
 And close vp my wounds againe.

Why then am I with despaire possesst
 Sith hope and grace I see?
 Kill me, kill me yet will I rest
 My stedfast faith on thee.

*The Spouse of Christ longing for,
 and reioycing in her mar-
 riage with him.*

Come returne, hast away,
 O thou whom my soule doth loue:
 Lo thy spouse night and day
 Longs to rest with thee aboue,
 While thou tariest all too long,

Eee 3

Cruell

Cruell tyrants me oppresse,
 And triumph in my sad distresse:
 Come therefore auenge my wrong,
 Ease my hart brimfull of greefe,
 O hast thee Lord and bring releefe.

Welcome ioy, farwell woe
 Hither lo he speeds a maine,
 Swift as hart, swift as roe,
 Skipping high on *Bethers* plaine.

Nightly shades are fled and gone,
 And now dawnes that blessed day,
 That weds me to my loue for aye.
 Now my foes lament and mone,
 Iustly doo'd to darkest Hell,
 But I with Christ in heauen shall dwell.

An Euening Prayer.

O Holy and eternall light
 Defend vs now this darksome night:
 Grant inward peace to troubled heart,
 To wearied sense sweet sleep impart.
 Whilst heauy eyes sleeps comfort take,
 O let our soules still on thee wake.

Let thy right hand keep and protect
 From sleep of sin thy Saints elect.
 When sleep of death shall close our eyes,
 O let our soules ascend the skies.

Meane

Meane while fraile flesh shall rest from strife,
Till death bee swallowed vp of life.

*A Soule distracted betweene
Hope and Feare.*

HAte I deserue and yet for lone I sue,
I beg for life and yet death is my due
Worthy I am that thou shouldst me reiect,
And yet I claime the crowne of thine elect.

Alas how may so bold a sute be heard?
And sinfull wretch obtaine a Saints reward?
Nay shall I not thy kindled wrath inflame
Crauing all good deseruing nought but shame?

Sin bids me feare yet still I hope for grace,
Grace bids me hope, yet still I feare disgrace:
While feare doth hope and hope doth feare restraine
'Twixt feare and hope my heart is rent in twaine.

Wilt thou sweet Iesus plead my cause for me?
Alas my bare estate affoord no fee:
Yet if in forme of poore to thee I flie,
Thy word is past thou canst me not deny.

Thee then mine aduocate I entertaine,
By thee an easy sute I shall obtaine:
So double comfort shall my heart enioy
Of present grace and hope of future ioy.

Hope

Hope of Pardon.

Should I O Lord excuse or cloake my sin?
 Are thine eyes so dim that thou canst not see?
 Can guilty soule thy gracious fauour win?
 Or by righteous doome iust reputed be?

Thy crysell eyes my secret thoughts behold,
 Yea thou knowst them long ere they be conceiued:
 Thou art not man to be corrupt with gold,
 Nor by vaine excuse canst thou be deceiued.

Yet will I not despaire to gaine
 Pardon for my great offences,
 Though iustice doome eternall paine,
 With iustice mercy still dispences.

When shall I then to those high ioyes aspire
 Which in heauen aboue thou reseruest for me?
 Mount vp my soule with wings of high desire,
 Till thou heauen enioy what ioy can there be.

On barren earth sin is the seed we sow,
 And the crop we reape is but sorrowes gaine:
 And if sometime from sin short pleasures grow,
 Sinfull pleasures end in the eternall paine.

Then sith on earth we reape no graine
 But short ioyes long sorrowes bringing:
 O let me liue where Angels raigne,
 Their endles *Alleluiah* singing.

The Epicure and Christian.

Time doth haste,
 Life as a shadow flies:
 Breath as a vapor soone doth wast,
 And none returns that dies,
 Come let vs banish woes,
 And liue while life doth last:
 Crowne we our heads with budding rose
 And of each pleasure tast.

What though precise fooles do vs blame
 Shall wee forgoe content:
 Pleasure is substance, yet we name,
 And life will soone be spent.

Time shall cease,
 Archangels tromp shall sing:
 Death shall his prisoners all release,
 And them to iudgement bring.
 Then shall these sinfull ioyes
 To endles wayling turne:
 And they that scorned vertues choice
 In brimstone flames shall burne.

Then they that erst fond *Stoicks*
 Shall wisedomes children proue:
 When they among the Saints esteemed
 Shall raigne with Christ above.

*A Sinners appeale from Iustice to
Mercy.*

AY me from me my wonted ioyes are fled,
And saddest greefe on my poore hart hath seized:
Thy mortall sting o sin this wo hath bred,
And dreadfull wrath of my deare Lord displeased.
I see his sword vpreard me to confound,
And guilty soule attends her deadly wound.

Oh then my soule where canst thou rest secure?
Where wilt thou flie from his reuenging ire?
If vp heauen, there enters nough impure,
If downe to hell, there flames eternall fire.
Nor deepest sea, nor shade of darkest night
Can secret thee from his al-seeing spright.

Yet from thy selfe thy selfe a refuge art
When from thy iustice to thy grace we flie:
O gracious Lord to thee my pensue heart
With teares of true remorse for grace dorth crie:
Thy mercy Lord my soule from death may saue:
O rid my dying soule from lowest graue.

A Caroll for the Nativity.

A Wonder strange this day was wrought;
Exceeding mans and Angels thought:
Though domb haue spoke, and blind haue seene,
And they reuiu'd who dead haue beene,

Yet

Yet neuer vertue like to this
Whereby was wrought mans endlesse blisse.

Behold then and amazed stand,
This is the finger of Gods hand:
A virgin pure without mans aide,
Hath borne a child yet still a maide:
Which babe this day began to be,
Yet was from all eternity.

A King of Kings, and yet a thrall,
Possessing nought, yet Lord of all:
Creator, yet a creature,
Light of the world, and yet obscure:
Most beautous, and yet without forme,
Ador'd of Angels, yet a worme.

Omnipotent, yet fraile and weake,
Th' eternall Word, yet could not speake:
Most quiet calme, yet without rest,
The food of Saints, yet suckt the brest,
Embracing all, yet but a span,
Immortall life, yet mortall man.

Man, yet in God subsisting aye,
God, yet confined to case of clay:
Both God and man 'twixt both to treat,
And firmeſt league 'twixt them to ſet:
That mercy might with iuſtice meet,
And peace and truth each other greet.

O blessed dame whose lips might kisse,
 whose paps did nurse this babe of blisse!
 O blessed babe whose ioy full birth,
 Hath chang'd our sighs to tunes of mirth!
 Who now thy sweets may taste and proue,
 By faith on earth, in heauen by loue.

Christ comforting a distressed soule.

Sigh no more soule, ~~on sigh no more,~~
 Despaire not thou thus euer,
 Thy God hath grace ~~for thee in store,~~
 His mercy faileth neuer.
 Then sigh not so,
 Let sorrowes go,
 Sing in the highest ~~Hosanna,~~
 And change thy ~~delefull sounds of woe~~
 Into Halleluiah.

Manifold are thy sins I know,
 And deep in crimson died,
 Yet whiter shalt thou bee then snow,
 In my blood purified.
 Then sigh not so, &c.

Heauen against thee ~~but by sin~~
 Haue I for thee vnlocked,
 Since thou so kindly ~~lest me in,~~
 When at thy heart I knocked,
 Then sigh not so, &c.

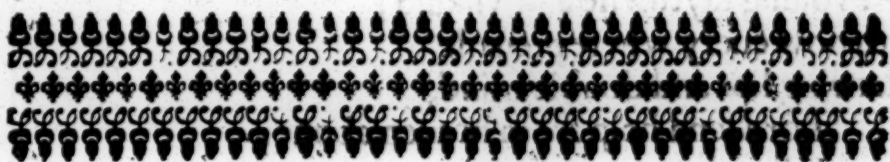
Come

Come to me, lo thy Sauour cryes,
 Thou canst not be refused,
 For neuer did I yet despise
 A broken heart and bruised.

Then sigh not so, &c.

There in peace shalt thou liue and raigne,
 And neuer more be sory,
 About the measure of thy paine
 Shall bee thy weight of glory.

Then sigh not so,
 Let sorrowes go,
 Sing in the highest Hosanna,
 And change thy dolefull sounds of woe
 Into Halleluiah.



THE FIRST PSALME.

Blessed yea thrice blest are they
 That lewd counsels haue not traced:
 Nor haue stood in sinners way,
 Nor in scorners chaire are placed.

But in Gods lawes they delight,
 Them they study day and night.

These like trees stand euermore
 By the riuers freshly springing:
 Pleasant fruit in plenteous store

Duly in their season bringing.
 Neuer shall their leafe decay,
 What they doe shall prosper aye.

But the wicked are like dust
 To and fro with tempest driuen:
 Neither shall they with the iust
 Stand when iudgement shall be giuen.
 For God knowes the iust mans way,
 And them stroyes that from him stray.

Psalme. 12.

Sith on earth all friends doe faile,
 Prouing faythlesse and vnkind,
 Sith now euery where preuaile
 Flattring lips and double mind,
 Lord send help from heauen aboue,
 Who alone art perfect loue.

But these false dissembling tongues
 God eftsoones will root them out;
 Those that triumph in their wrongs,
 Vttering proud words and stout,
 Who shall curb our tongues say they,
 Ours they are and they shall sway.

For when once the poore doth crie,
 And to God his vowes addresse:
 Now, saith God, arise will I,
 Him to saue, them to repress.

God

God whose word is siluer tride,
And in feuen fires puri fide.

Lord performe as thou hast said,
Saue and keep thine heritage:
Help the poore so much dismaid
From this lewd and sinfull age,
Which base men doth highest raise,
And to vice giues vertues praise.

Psalme. 13.

Lord how long wilt thou delay?
Shall I neuer comfort find?
Can thine endlesse grace decay?
Or thy kindnesse proue vnkind?
Why then hidest thou thy face,
Carelesse of my care and griete?
Why withholdest thou thy grace,
And deniest me due reliefe?
Shall my fruitlesse counsels still
Thus torment my troubled sprite?
Shall my foes triumph at will,
While thy terros me affright?

Heare O Lord behold my plight,
Speedy help of thee I craue:
Light my dim decayed fight,
That I sleep not in the graue.
Lest my foes with proud disdaine
Boast as if they did preuaile:

Ioying

Ioying in my saddest paine,
When my feeble steps doe faile.

But I ioy and hope alwayes
On thy grace and sauing health,
And my heart shall sing thee praise,
Th' only worker of my wealeth.

Psalme. 23.

HOW can I lacke what may content,
My boundlesse greedy heart?

Sith thou O Al-sufficient

My carefull shepheard art.

When I on tender grasse haue fed

Thou foldst me safe and sure:

And when I thirst thou doest me lead

To streames Chrystalline pure.

Thou doest my wandring soule reclaime

When from thee I doe stray:

And thou my steps euen for thy name

Doezt guide in righteous way.

Were I to passe through shade of death

No danger would I feare:

Thy rod thy crooke me comforte

Thy help is alwayes nere.

Thou hast a plenteous table spread

For me before my foe:

With pretious balme thou lindest my head,

My

My bowle doth overflow
 And while I liue thy bounteous grace
 Shall neuer me forsake:
 But euer in thy dwelling place
 Will I my dwelling make.

Psalm. 119. 102. Seth.

HOW shall a young man prone to ill
 Clenfe his vnruely and vnbridled way
 If that he learne to know thy will,
 And from thy sacred lawes goe not astray.

Thee haue I sought with perfect heart
 In whom doth rest my full content:
 O let me neuer from thee part,
 Nor erre from thy commandment.

Thy words deep in my heart are hid,
 That from thy precepts I may neuer swerue:
 O gracious Lord as thou hast bid
 Teach me thy Precepts euer to obserue.

Thy righteous iudgements and thy wayes
 which of thy grace to me thou dost bewray,
 My lips created for thy praise
 Shall neuer cease to publish night nor day.

My hearts desire and whole delight
 Vpon thy statutes fixed are:
 No worldly treasure in my sight
 May with thy precepts once compare.

As on the lodestar of my life
 So on thy lawes my steadfast eyes are set:

G G G

And

And in my thoughts they are so rife,
That I thy precepts neuer can forget.

Psalm. 125.

They whose hopes are mounted high,
Rais'd with wings of faith and loue,
Stormie tempest, thundring skie,
Trembling earth can neuer moue.

They though hell against them band,
Stedfast like *Mount Zion* stand.

As about *Ierusalem*
Mighty hills aduanced are:
So doth God inuiron them
That on him rely their care.

He from danger doth protect
And secure his Saints elect.

Though a while fierce tyrants prey
On Christs flocke with furious rage,
Their proud scepter shall not sway
Alwayes on his heritage:

Left forlorne and in contempt,
Sinfull counsels they attempt.

Lord let them thy bounty taste
That are pure and poore in spite
Whose wrie steps wrie paths haue tract,
Range them with the hypocrite:

That the chaffe purg'd from the graine
Israel may in peace remaine.

Psalm.

Psalme. 130.

OVt of the deep O Lord, to thee I crie,
 Giue care and heare the voice of my complaint:
 If thou seuerely marke iniquity,
 Who can be cleere and free from sinfull taint?
 But mercy Lord with thee remains in store,
 That men may feare thee and thy name adore.

On thee I wait and on thy righteous word,
 More then the morning watch for dawning day.
 Let *Israel* likewise trust in the Lord,
 With him redemption and much grace doth sway.
 And though his sins in number passe the sand:
 He shall redeeme him with his mighty hand.

Psalme. 131.

Lord thou know'st who hast me tride,
 That my heart swels not with pride:
 I looke not high, nor doe I stretch
 My thoughts too far beyond my reach.

Haue I not like weaned child
 Euermore beene meeke and mild?
 Yea sure I haue my selfe demean'd
 Like infant from his mother wean'd.

Israel doe thou likewise,
 Learne in meeke and humble guise.

Like.

Like babe new weaned from the brest
Still on thy God thy hopes to rest.

Psalm. 133.

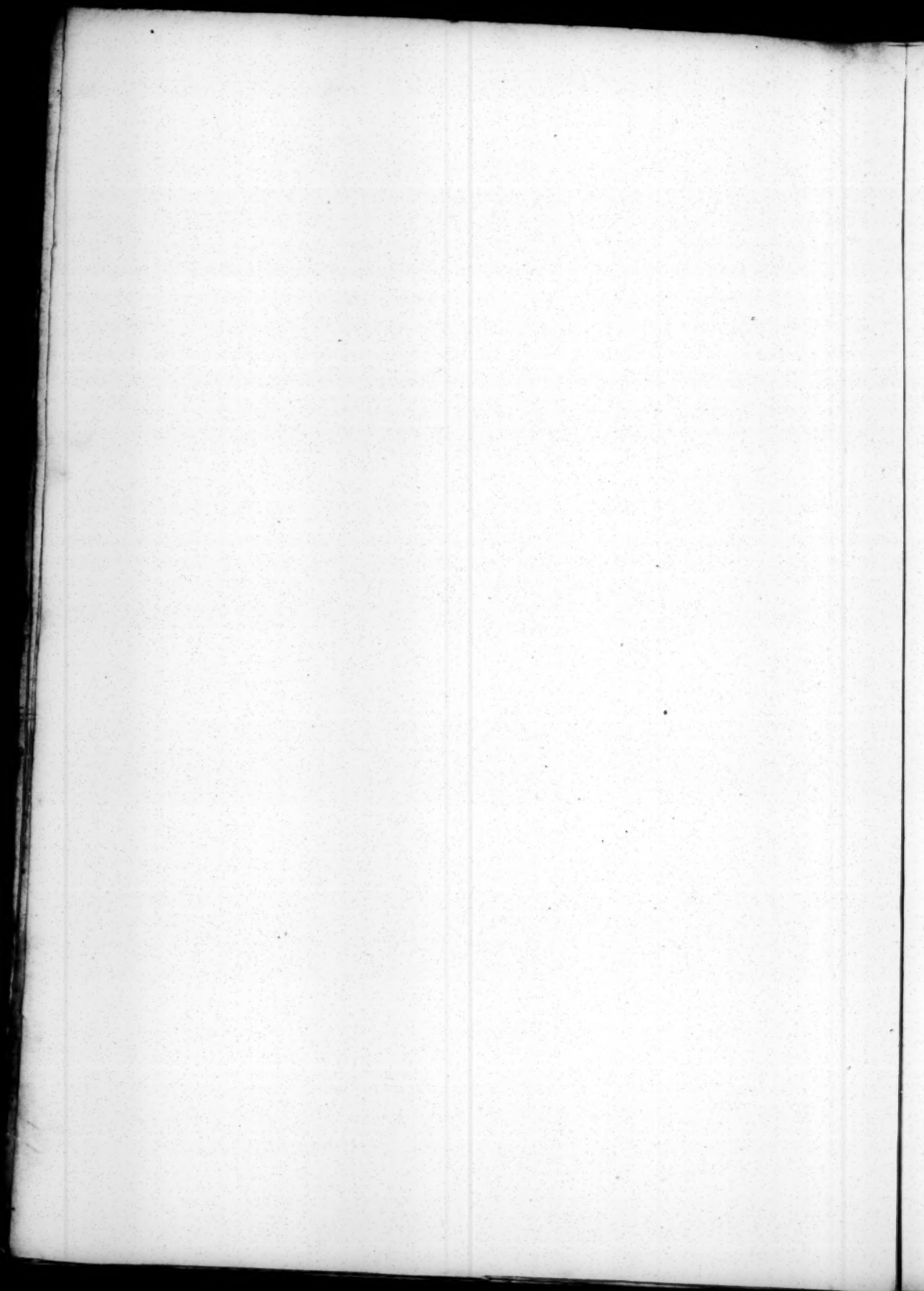
O Come behold what thing it is,
How good, how sweet, how full of blisse,
When discords and diffensions cease,
And brethren loue and liue in peace.

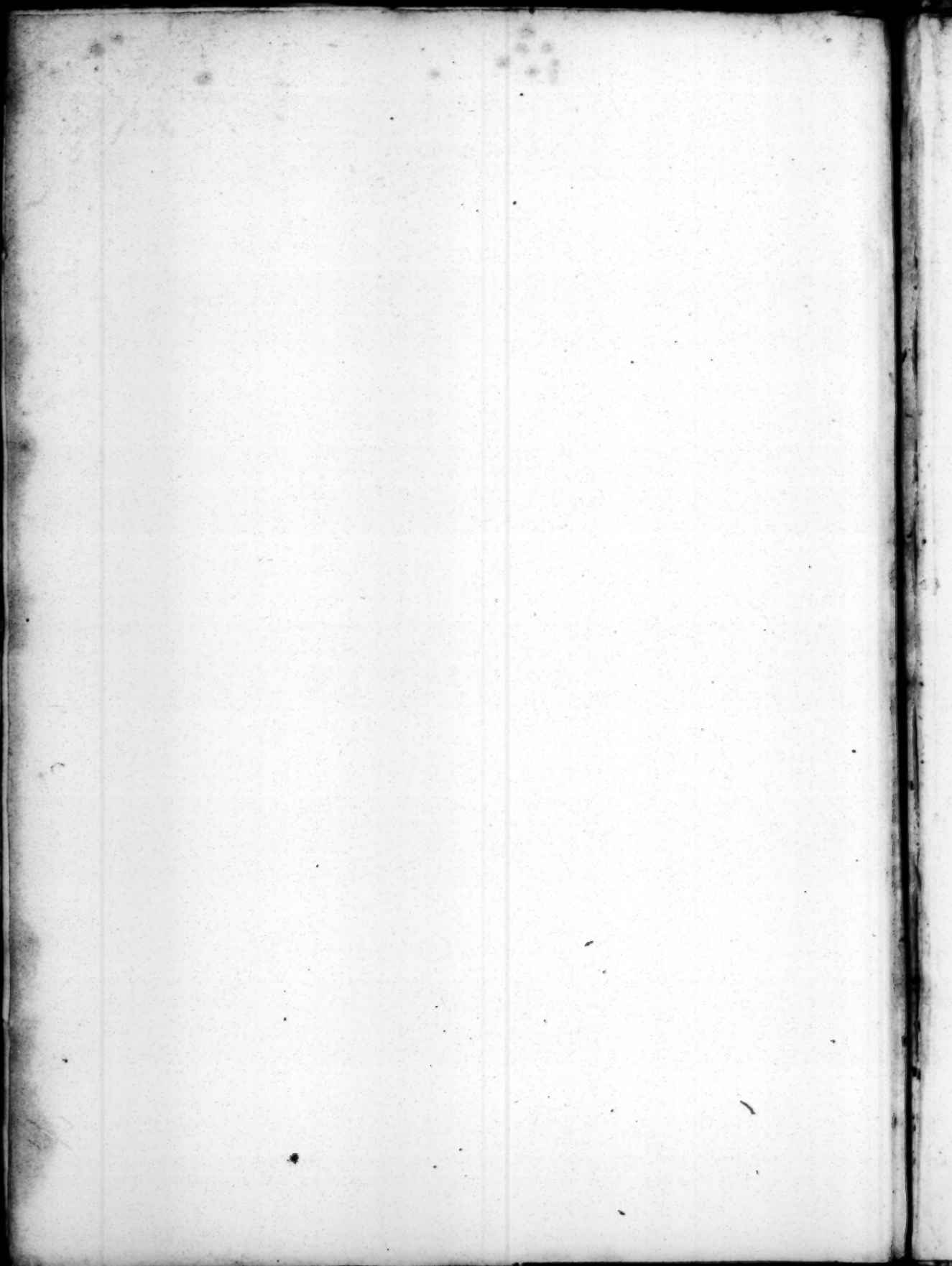
Much like the pretious oyle that's shed
Vpon the high Priests sacred head:
Which dewes his beard and thence doth raigne
Downe on his holy vestments traine.

Much like the pleasant morning dewes
Which *Hermans* fertile top renewes:
Or that which fells on *Sions* hill,
And doth her horne with plenty fill.

O blessed they that can agree
To dwell in peace and vnicity,
For there the Lord giues euermore
Both happy life and plenteous store.

F I N I S





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